

GAZETTEER
OF THE
WALPINDI DISTRICT.

1883-4.



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P R E F A C E.

THE period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work ; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer* compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers ; while the report on the census of 1881 has been utilised. Of the present volume, Section A. of Chap. V. (General Administration), and the whole of Chap. VI. (Towns), have been for the most part supplied by the Deputy Commissioner ; Section A. of Chap. III. (Statistics of Population) has been taken from the Census Report ; while here and there, passages have been specially written for the work. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally from Mr. Cunningham's compilation already referred to, which again was largely based upon Captain Cracroft's Settlement Report of the district.

The report in question was written in 1864, and, modelled on the meagre lines of the older settlement reports, affords very inadequate material for an account of the district. No better or fuller material, however, was either available or procurable within the time allowed. But when the settlement operations now in progress are completed,

a second and more complete edition of this *Gazetteer* will be prepared ; and meanwhile the present edition will serve the useful purpose of collecting and publishing in a systematic form, information which had before been scattered, and in part unpublished.

The draft edition of this *Gazetteer* has been revised by Colonel Lang and Messrs. Perkins, Knox, and Steedman. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.

THE EDITOR.

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Table No. I., showing LEADING STATISTICS.

1	2	3	4	5	6	7	8	9
Details.	District.	Detail of Taluk.						
		Rawalpindi.	Gujar Khan.	Attock.	Kabula.	Murree.	Pindigob.	Patahiang.
Total square miles (1891)	4,361	769	665	569	434	210	1,517	798
Cultivated square miles (1878)	1,517	307	250	211	99	29	278	323
Culturable square miles (1878)	379	51	30	40	10	3	171	71
Irrigated square miles (1878)	28	2	2	8	...	1	6	9
Average square miles under crops (1877 to 1881)	1,169	317	287	116	117	26	311	295
Annual rainfall in inches (1892)	30.7	20.7	21.4	17.3	35.1	47.1	18.9	15.1
Number of inhabited towns and villages (1881)	1,617	142	373	189	226	94	123	194
Total population (1881)	890,512	211,975	133,396	138,752	87,210	39,198	103,551	107,100
Rural population (1881)	735,116	158,800	133,396	126,512	87,210	36,709	90,893	102,225
Urban population (1881)	85,327	52,975	...	12,240	...	2,489	12,778	4,875
Total population per square mile (1881)	169	275	295	244	201	187	68	134
Rural population per square mile (1881)	151	206	238	223	201	175	60	123
Hindus (1881)	86,162	35,392	7,551	14,559	6,201	1,987	11,277	9,885
Sikhs (1881)	17,780	5,886	6,994	762	3,364	175	448	1,061
Jains (1881)	1,033	910	6	3	82	2	...	...
Muslims (1881)	711,746	163,734	119,734	123,097	77,563	36,620	91,849	96,969
Average annual Land Revenue (1877 to 1881)*	696,892	146,712	175,510	119,955	69,414	7,786	75,067	101,398
Average annual gross revenue (1877 to 1881)†	987,603	...	...	...	...	...	...	...

* Fixed, fluctuating, and miscellaneous.

† Land, Tribute, Local Rates, Excise, and Stamps.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

The Ráwalpindi district is the most northern of the four districts of the Ráwalpindi division, and lies between north latitude $33^{\circ} 3'$ and $34^{\circ} 4'$, and east longitude $71^{\circ} 46'$ and $73^{\circ} 41'$. It occupies the table land between the Salt Range, the outer Himalayas, and the Indus. Its length from Pind Maira on the Hazára border in the north, to Karai on the Jhelam border in the south, is 50 miles; its breadth from Salgraon on the Jhelam, to Khushalgarh on the Indus, is 100 miles. It is bounded on the north by the district of Hazára; on the east by the river Jhelam, which separates it from Chibhál in Kashmír; on the south by the Jhelam district; and on the west by the Indus, which separates it from the Pesháwar and Kohát districts.

It is divided into seven *tahsils*, of which that of Pindi Gheb lies in the south-west; of Attock in the north-west; of Fatahjang in the south centre; of Gújar Khán in the south-east; and of Ráwalpindi in the north-east; with the *tahsil* of Kahúta in the extreme east, and the small *tahsil* of Murree in the extreme north-eastern corner of the district. Some leading statistics regarding the district and the several *tahsils* into which it is divided are given in Table No. I. on the opposite page. The district contains only one town of more than 10,000 souls, namely Ráwalpindi, with a population of 52,975. The administrative headquarters are situated at Ráwalpindi in the north-eastern portion of the district, on the Punjab Northern State Railway. Ráwalpindi stands sixth in order of area, and seventh in order of population, among the 32 districts of the province, comprising 4·56 per cent. of the total

Chapter I, A.

Descriptive.

General description.

Town.	N. Latitude.	E. Longitude.	Feet above sea-level.
Rawalpindi ..	$33^{\circ} 27'$	$73^{\circ} 6'$	1707
Gujar Khan ..	$33^{\circ} 16'$	$73^{\circ} 22'$	1700*
Attock ..	$33^{\circ} 58'$	$72^{\circ} 18'$	1200*
Kahúta ..	$33^{\circ} 37'$	$73^{\circ} 28'$	2000*
Murree ..	$33^{\circ} 55'$	$73^{\circ} 27'$	7517
Pindi Gheb ..	$33^{\circ} 14'$	$72^{\circ} 18'$	1060
Fatahjang ..	$33^{\circ} 35'$	$72^{\circ} 42'$	1700*

area, 4·36 per cent. of the total population, and 3·50 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places

* Approximate.

in the district are shown in the margin.

(Chapter I, A.

Descriptive.

Physical features.

The surface of the district is greatly varied. It consists primarily of wide rolling plains which constitute the sloping table land by which the Salt Range to the south falls away to the foot of the sub-Himalayas to the north. But these plains are broken by hills of altitudes rising to more than 7,000 feet, which are arranged in chains and groups of very varying magnitude; and the drainage from these hills has cut up the plains by the most complicated system of deep steep-sided *nallahs*, known locally as *khadera*, which in some parts of the district closely cover the surface of the country. The ranges themselves have a marked concentric grouping, the convexity of which faces the south, as the direction of the ranges bends from south-west, through east to west by north. The hills, too, vary much in features and characteristics. On the east the Himalayan spurs are, at least on their northern slopes, richly clad with forest trees and brushwood; while their valleys, though possessing the characteristic V-like section, with a deep *khad* below, are comparatively open and cultivated. They are for the most part composed of sandstone and clays. The western hills, on the other hand, and those lying to the north of Rāwālpindi, are chiefly of limestone, and those lying to the north-west, of much more ancient slate and limestone rocks; while both are comparatively bleak and devoid of vegetation, their valleys little else than rocky torrent beds, and the country round them broken up into rough ravines.

A line drawn north and south, and passing four or five miles to the west of the town of Rāwālpindi, would approximately mark the limits of the two somewhat ill-defined tracts thus indicated; to the east is open country, richly cultivated and densely populated, sloping up into the Himalayas; to the west a country of sparse inhabitants, rough and wild and often rocky. The Settlement Officer writes:—

"The western portion of the district is distinct in physical features, population, and, in some parts, climate, from the eastern section. The mountains are more dry and arid, the heat more intense, the villages fewer, larger in area, more scanty in population, and that population less scattered; the people harder and addicted to violent crimes and blood feuds. Although this portion of the district includes several richly fertile tracts, such as those of Chach, or the valleys of the Solān and the Sil, of Hassan Abdāl, and Burhān, yet its general characteristics are vast areas and comparatively small produce. Towards the south-east the country changes; it is more favoured in climate; its physical features are less wild; and its population is more dense, and scattered over the country in innumerable hamlets, betokening more security and a higher degree of cultivation."

The Murree hills.

The eastern mountains are now locally known as the Murree hills, a name which they derive from the hill sanitarium situated at the north-eastern extremity of this district. They consist of a series of ridges, mostly of grey sandstone and red clay strata, running south-westward from the valley of the Jhelam. The series is orographically continued northwards for some distance in the Hazāra district, in the northern spurs of the Mīn Jani mountains, which bound the Hazāra valley to the south; but geologically these latter are distinct, as they consist of grey limestone and brown shales. On the borders of this district

towards the north the Murree hills culminate to a height of about 10,000 feet in the mountains beyond the Murree sanitarium, and stretching onwards into Hazára blend at last with the snowy ranges which shut in Kashmir. Round Murree the scenery is rich and varied. The mountain sides are clothed with forests of oak and pines, which are, as usual, most dense on their northern slopes; and these, set off by the rich and peaceful valleys below, and the background of the snowy Kashmir ranges, form a prospect which cannot be equalled in many parts of the lower Himalayas. Further south the hills change in aspect. They are less lofty and more irregular, but are still adorned by beautiful trees; their shapes become more diversified and tabular, the valleys broader, and there is more cultivation; the villages and hamlets are picturesquely placed on the hill sides in nooks or on projecting spurs, while occasionally the ruins of an old castle recall the by-gone splendours of a Ghakkar chief, or a fort the tyranny of the grasping Sikh. Altogether, the scenery, though less grand, is perhaps more picturesque. Still further south, the trees are less lofty, and gradually give place to brushwood; the hills are rounded, and the scenery more tame and uniform. Gradually too, as they near the southern frontier of the district, the length of the ranges grows less and less until, near the borders of the Jhelam district, only a narrow line of hill separates the Jhelam from the plains. The most northern of these parallel ranges within this district extends far down into the plains in a single line of hills a few hundred feet in height, which passes westwards, about ten miles to the north of Rawalpindi, and ends in some stony eminences about two miles west of the Margalla pass, and the Grand Trunk road.* At the Margalla pass there is a handsome monument and fountain, erected to the memory of John Nicholson. The monument can be seen for miles on either side of the pass; and the fountain, to which water is carried from a perennial spring, is a great boon to travellers. Here the range meets, or slightly overlaps, the extremity of another range of hills, that of the Chitta Pahár, which enters the district from the direction of the Indus.

This range is in the form of a wedge, its base resting upon the Indus in the neighbourhood of the town of Nára. At this point the breadth of the range is about 12 miles. It stretches eastward, gradually narrowing until it ends near the Margalla pass, about 50 miles from the Indus. The southern range of the group is of purple and grey sandstone and red clays, the former often weathering to a dark, almost black colour, whence this portion of the group is sometimes called Kála Pahár, or "black" hill.† The name of *chitta* (or "white") is derived from the whiteness of the nummulitic limestone of which the main range chiefly consists, and which lies north of the sandstones, extending from the

Chapter I, A.

Descriptive.

The Murree hills.

The Chitta Pahár.

* This Mochipura spur is geologically interesting, from the presence beneath its intensely disturbed nummulitic limestones, of some fossiliferous limestones of Jurassic age. The triassic formation may also be represented here; for it forms whole mountains of limestone in Hazára, some miles further north.

† The range is sometimes called the "Kála Chitta Pahár," but more commonly the whole is alluded to collectively under the name of "Chitta."

Chapter I, A.

Descriptive.

The Chitta Pahār.

Indus to the Mārgalla hills, while the sandstone hills disappear near Jāfir. The range is comparatively bare. In parts there is a fairly thick growth of *káo* (wild olivo) and *phulāhi* (acacia modesta), but over some portion of the range, a coarse grass is the only vegetation. The *káo* is found on the limestone; while the *phulāhi*, which grows vigorously on the sandstone, is almost the only tree of that portion of the range. The existence of a salino spring near the village of Jāfir indicates the presence of salt among the strata, but at present a rich limo is the most valuable production of the range. The *phulāhi* and *káo* supply useful timber, but are still more valuable as supplying fuel for the numerous cantonments of troops in this neighbourhood. Of these hills and the country at their feet the Settlement Officer writes as follows :—

“The slope of the adjoining plains on both sides of the range is not favorable to the retention of the rain water, which flows off without fertilizing the soil. No important streams rise on these hills. They are drained to the west by numerous gorges carrying the surface water to the Indus. To the north, the rain water finds its way to the Harroh and its tributary the Nandana, and to the south the surface drainage is conveyed to the Indus, partly by the Jabba and Nammal ravines, and partly by the great Resh, or Tothāl, torrent. But the local watershed of the range is strangely interrupted near Charrat, much of the country about Fatah-jang, and even to the north of Khairi Murat, being drained by streams which find their way northwards across the eastern portion of the Chitta Pahār hills. In general, the region is dry and arid, and the heat, during summer, intense; but there are places where small springs exist in hollows and ravines, affording a limited supply of water for cattle. It is a wild and curious region. The hills assume fantastic shapes, generally running in ridges from west to east with deep furrows, and sometimes broad glens between them, occasional conical hillocks intervening. The colour of the soil is often dark red, and even purple, varied with light and blue grey. There is an absence of human habitations, of bright foliage, of water, and, consequently, of animal life, to relieve the solitariness and gloom. Here crime flourished rampant in former years. The hills were ever a refuge for criminals, and it is only in recent years that life and property have become secure.”

The Gandgarh hills.

North of the line marked by the Chitta Pahār and the Mochipura extension of the Murree hills already described, the most important hills are those which end in the mountain of Gandgarh. The mountains themselves belong to the Hazāra district, but they project into Rāwalpindi, and the country for some distance on either side of them belongs to this district. To the north lies the fertile valley of Chach, and on this side the slope of the hills is gentle, and cultivation extends for some distance up the hill side. The northern aspects of the hill are rough and the eastern precipitous. The river Harroh flows close to its southern base and the interval is a network of deep ravines. The rock is dark slate, interstratified with hard limestones which also are generally of a dark colour.

Kherimār and Kowagarh.

Between the Gandgarh mountain and the Chitta Pahār are two outlying ranges of hills, running east and west. The first and largest, about eight miles long by $1\frac{1}{2}$ broad, is the Kherimār, so called because of the extreme hardness and sharpness of its stone formation, a kind of dark blue limestone, which destroys the *kheri*, or sandal, used in these parts. There is but little wood or grass on the mountain. Between it and the Gandgarh range is the

fertile valley of Burhán, joined at its eastern extremity by that of Hassan Abdál, both watered by copious streams. The other hill is the Kowagarh, noted for a kind of black marble with a yellow vein, capable of taking a high polish. This stone is called by the natives *abri*, and is worked into cups and ornamental objects. To the west of these hills, between the plain of Chach and Chitta Pahár, is a high table land or *mehra*, drained by the Chál, the Harroh, and the Indus. Cultivation here is general, but the lands are sandy, poor, and undulating, incapable of retaining much of the rain water. The villages are all situated on its outskirts where water is procurable.

At the western extremity of the *mehra* occurs another spur of the trans-Indus mountains in the neighbourhood of Attock. It is formed of black, or at least dark coloured and extremely fissile slates in their beds, among which lie many zones of dark limestone, and one of white marble, this last being well exposed to the west of the village of Dakhner, near the Indus. It extends only a few miles, is very bleak, has no vegetation, and contains only two villages. There is, however, a small and tolerably fertile valley on its western side towards the Indus. The Attock (Atak) fort lies on its northern face.

Passing to the south of Chitta Pahár, the first hills requiring mention are those of Makhad. Across the Indus there is a well-marked range called Lakkargarh, or Hokanni, in the Khattak country; but the Makhad hills, which form its cis-Indus continuation attain no great height, and are a cluster rather than a range. They are covered with boulders from the local conglomerates which the weather has rounded; and yield grass for cattle, and hardy shrubs, but nothing else. Its inhabitants, a race of Sághri Patháns, rear horses of a hardy breed, which roam at large over the hills, and are much prized. This is one of the wildest tracts in the district. The hills stretch for some miles in distinct elongated ridges, running east and west, and having broad but sterile valleys between them. The best of these is Nárrah, a valley with a broad mountain torrent. On its banks are the homes and the lands of the Pathán inhabitants. The ranges are collectively known as the Makhad tract.

To the east of the Makhad hills, is an extensive table land, stretching from the Chitta Pahár on the north to the Sohán river on the south, which here forms the boundary of the district. About 30 miles from the Indus, and midway between the Sohán and the Chitta Pahár, rises another range, the Khairi Múrat, which runs eastwards for about 24 miles, a dreary ridge of limestone flanked by sandstone and earthy rocks, the vertical and contorted strata of which indicate intense disturbance. It was formerly covered with *phuldhi* and *káo* trees, but is now completely bare, and presents the appearance of a sterile rocky ridge. To the north of the range is a plateau intersected by ravines, in which is situated the township of Fatahjang. To the south is a dreary waste about five miles broad, a network of rough ravines and stony hillocks, and beyond this again lies the valley of the Sohán, one of the most fertile portions of the district.

Chapter I, A.

Descriptive.

Kherimár and
Kowagarh.

The Attock hills.

The Makhad hills.

The Khairi Múrat.

Chapter I, A.

Descriptive.

The Dangi hills.
The plains.

A small outlying range, south-east of the Khairi Murat, composed of clays and sandstone affords to the people of the Sohán valley a plentiful supply of wood and grass.

If any portion of the district can be rightly called a plain, it is that portion which lies to the east of the imaginary line, already alluded to as marking the division of the district into two separate tracts. It stretches from that line eastwards to the base of the Murree hills, but no part of it is level for more than a few miles together. A spur from the Murree hills crosses this open country to the south of Ráwalpindi, and its direction is continued by narrow fantastic ridges of vertically bedded sandstone, known as the Dog's Tooth rocks, which connect it with the southern side of the Khairi Murat. This plateau, which is known as Potwár, is in parts much cut up with ravines. These are often of great depth with perpendicular clay banks, and yet it is wonderful how little they appear to alter from year to year. Seen from some high point above, they look as if there had been a great convulsion of nature, and as if the whole country had sunk into a vast chasm, leaving portions of the tract of every size and shape standing erect, as if it were abruptly checked in its downward course. The average height of the plateau must be about 1,800 feet above the sea, ranging from about 2,000 feet at Kahíta, to 1,450 at Mujáhad on the Síl stream. For almost the whole of this tract the Indus is the main drain into which the Sohán, the Jutál, and the Harroh, with their numerous feeders, flow. The level of the Indus at Mukhlad is about 750 feet; so it is not difficult to conceive how the deep and precipitous ravines have been formed in the yielding clay of the plain some 900 feet above. The Grand Trunk road traverses this plain, following in the main its highest line, or water-hed to avoid the ravines or *khas*. To the east of the road, the country drains into the Káshi torrent, which empties itself into the Jhelam, just upon the borders of this district. To the west of the road, the drainage flows off into the Sohán and its tributaries. The population of this part of the district is, generally speaking, dense; the lands are highly cultivated and artificially dammed up to retain water. The villages are at easy distances, and the country is studded with hamlets; the scenery, though sometimes dreary in consequence of the absence of trees and water, is never altogether devoid of interest, and is greatly beautified by views of the snowy ranges and of the lower mountains and valleys, while the heat is mitigated by cool breezes. The great want is that of water, which has sometimes in dry weather to be brought from great distances.

Survey base line.

It is on the Chach plain of Ráwalpindi that the great base-line of the Indian Trigonometrical Survey has been measured. Its south-west end is situated in latitude $33^{\circ} 53'$, longitude $72^{\circ} 25'$, on the south end of a mound to the south of the village of Kálu in the Chach valley; its north-east end is in longitude $72^{\circ} 32'$, latitude $33^{\circ} 57'$, on the southern end of a mound at the village, of Arzar in the same valley. Its length is 7·831 miles, or 41,345·4 feet, and it was measured between December 1853, and February 1854.

With the exception of the eastern portion of the Murree hills, half of the Kahūta, and three-quarters of the Gújar Khán *tahsil*, the drainage of the district falls into the Indus, that of the excepted tracts flowing into the Jhelam. Entering the district near Gházi, in Hazira, the Indus suddenly emerges into the open, dividing the fertile plains of Chach and Yúsafzai. Hitherto narrow, it now expands into a perfect sea upwards of a mile in breadth, forming many islands covered with *sissu* wood and grass, and affording pasturage to the flocks of the two neighbouring districts. Just above Attock the river again contracts into a narrow bed, and passes by the gloomy rocks of Jaláia and Kamáia, below the fort, hemmed in by mournful black rocks of slate. Below Attock, stopped here and there by a ridge of rock below the surface, it becomes a deep blue lake as at Bágh Niláb, whence it derives its name of the blue river. Below Bágh Niláb the river enters still narrower gorges of lofty frowning rocks, at one place only 60 feet in width, and thus continues until it passes the extremity of the Mukhlai hills. The water, largely derived from snow and ice, is even at Attock several degrees cooler than the well-water of the place. The river is navigated by native boats from Attock downwards; though the labour of bringing the boats up stream again by tracking is so great as largely to enhance the cost of carriage. Beyond Makhad it becomes navigable by steamers, but soon passes beyond the borders of this district.

In 1883, a splendid iron railway bridge across the Indus, with a sub-way for ordinary traffic, was completed at a point about three miles south of Attock fort. It is fully described below in Chapter VI.

The Indus does not afford this district any advantages for irrigation, but were a canal cut from Gházi or thereabouts through Chach, it is believed that a considerable area might be watered. The average depth of the Indus at Attock is 17 feet in the winter and 50 feet in the summer. Its fall between Attock and Kálábágh (in Bannu) is at the rate of 20 inches per mile.

The Jhelam rises in Kashmír, and passing through the Barnamúla pass in the northern extremity of the snow-clad range of Pir Panjál, skirts the district from its northernmost point near Dewal (a halting place for travellers on the road to the beautiful valley) to its southern boundary, a distance of about 70 miles. It flows, throughout, between lofty mountains and precipitous rocks. The stream is clear and swift, but interrupted by numerous rapids which render it incapable of navigation above Dangalli. Timber, however, is floated down in large quantities from Kashmír. Below Dangalli, which is 40 miles due east from Rawalpindi, the river is navigable. A good mule road has been recently made along the right bank at an average elevation of 100 feet above the river, bringing the town of Jholam into direct communication with the new suspension bridge on the Murree and Kashmír road at Kohála. From this road lovers of scenery can obtain the most beautiful views of mountains, and wooded slopes and foaming torrents, while the artist would find ample scope for his brush at nearly every mile of the road. North of Dangalli, though the

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Descriptive.

The Indus.

The Jhelam.

Chapter I, A.

Descriptive.

The Jhelam.

river is too rapid for navigation, there are several small ferries at various points where the current is less dangerous. There are no islands, nor is the river used for irrigation, its steep and rocky sides forming an insurmountable obstacle even to the smallest cuts.

The Sohán.

The next river in importance is the Sohán, which receives the drainage of all the central portions of the district, including almost the whole of the Ráwalpindi and Murree *tahsils*, half Kahúta, the southern part of Gájar Khán, three-quarters of Fatahjang, and the south eastern half of Pindi Gheb. Taking its rise within a few miles of Murree, it flows down deep valleys for the first ten miles of its course, till it reaches the plains near the old ruined fortress of the Ghakkars at Pharwála, whence it takes a south-westerly course throughout the entire length of the district. It is crossed by a magnificent bridge on the Trunk road three miles to the east of Ráwalpindi, and finally joins the Indus ten miles below Makhad. The bed of the river is mostly sandy, with a mixture of stiff clay here and there, except in the upper portion, where the ground is composed of large boulders and rocks. Quicksands are numerous, and often dangerous, in the lower part. On one occasion an elephant in the train of the Marquis of Dalhousie, who was marching to Kálábágh, in 1850, was swallowed up, while another narrowly escaped a similar fate. There are no ferries on this river, as it is fordable at all seasons except immediately after heavy floods. It is only to a very small extent that its waters are diverted for mills and to irrigate low-lying lands. The terrific floods of July, August, December, and January prove an insuperable obstacle to the erection of any works or cuts of a permanent character. Its banks are, for the most part, composed of sandstone, and clay with thick pebbly river deposits frequently occurs in its immediate vicinity. Throughout its course innumerable torrents empty themselves into it from ravines lining each side and carrying off the drainage from the surrounding country. No tendency to a change of course at present exists, nor are there any islands formed in the river bed.

The Harroh.

The only other river requiring special notice is the Harroh, which flows in the same direction as the Sohán, but from a more westerly point in the Hazára hills, and drains the Attock and a small portion of the Ráwalpindi and Fatahjang *tahsils*. Debouching from the mountains near Khánpur, it takes a westerly course towards the Gandgarh range, and sweeps past the Trunk road under a large wooden girder bridge nine miles north of Hassan Abdál, and eventually falls into the Indus, near Bágh Niláb, twelve miles below Attock. Like the Sohán, it is fordable everywhere, except after heavy rain. Sportsmen are well repaid for a long journey by obtaining capital fishing, the best months for *mahásir* being March and September. One ferry boat is kept up at Gharriála on the cart road from Attock to Makhad—a line which was made with a view to connect the Indus steamer terminus at the latter town with the main line of communication from Kábul and Central Asia. Numerous small irrigation cuts, called *katta*, from the Harroh have been made in former years, by which a large tract

of country in the neighbourhood of Usmán Khatar and Hassan Abdál are highly irrigated. Several flour mills also exist along the largest of these cuts. The bed of the main stream is generally stony, and the water is cool and limpid. It is joined by the Chiblat and Saggar which fertilize the small but picturesque valleys of Hassan Abdál and Burhán. At certain seasons the bed of the Harroh, east of Hassan Abdál, becomes perfectly dry, the entire body of water being drawn off for the irrigation channels above alluded to, which fertilize nearly 1,600 acres of land in 29 villages.

The only marshes in the district are to be found within a few miles of Ráwalpiudi, one near Khana Dák and the other near the village of Sohán. The former—commonly known to sportsmen as “the Jhál”—is 66 acres in extent; the latter is 20 acres. Their depth varies from two to five feet. There is a third small marsh near Gangal, eight acres in extent. Parts of these low lands are cultivated with rice.

The climate of Ráwalpindi is noted for its salubrity. The district is consequently one of the best localities for European troops in the province. Owing to the proximity of high mountain ranges and its northerly latitude, the climate has some peculiarities. It is particularly noted for the high winds, which, during many months of the year, blow across its surface. That portion of the district north of the Chitta Puhár, and the high plateau west of the Murree range, are more under the influence of the hills, their breezes and showers, and consequently cooler than the southern and south-western part. As a general rule, the more distant the tract is from the hills the less rain falls. It appears that the Chitta mountain on one side, and the Bukrála range (a continuation of the Murree or trans-Jhelam hills) on the other, operate as a barrier to the clouds. Whether the heated atmosphere rising from these hills dispels them, or whether they are attracted by the hills, it is certain that there is a great difference between the southern and northern parts of the district.

There are two periods in the year when rain is unusually copious—namely, one commencing in January and ending in March, sometimes extending to April in frequent and plentiful showers; the other commencing in July, ordinarily the seventh of that month, preceded a fortnight or so earlier by a week's fall, and continuing until the end of August. There is almost always a good fall of rain in September, but not the continuous rain that is characteristic of August and the latter half of July. The rainfall of the western parts of the Attock *tahsil* is usually scanty, while the Panjkatta and Hassan Abdál tracts often receive copious showers. Sometimes the rain clouds are unable to cross the Margalla hills and only a few drops fall to the north, while the country to the south right up to the foot of the hills is receiving heavy rain. South of the Chitta Puhár, and generally along the southern part of the district, rain is much less plentiful, generally scarce, and sometimes entirely fails; tanks and wells often dry, and the crops, if sown, are frequently scorched.

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Descriptive.

The Harroh.

Marshes.

Rainfall, temperature, and climate.

Chapter I, A.

Descriptive.

Rainfall, temperature, and climate,

The cold weather commences in October and ends with March. April and September are intermediate months with delightfully cool mornings and evenings, and considerable heat during the day. The hottest months are part of May, immediately after the cutting of the crops, June and part of July. During this period the heat cannot be exceeded in any part of India. Not a blade of grass or herb remains to mitigate it. The sun's rays falling on a soil which seems to reflect them with double force destroy all vegetation, and lick up the water of wells in irrigation, almost while it is flowing into the fields. There are, generally speaking, but few trees, and therefore heat alone reigns supreme. In the southern part of the district it is even more intense, and lasts for a much longer period. The climate of the western is very different from that of the eastern part of the district. In the months of July and August, while there are constant showers with cloudy weather and a moist east wind in Rāwalpindi, hot winds blow at Jand and Mokhad; and there must be several degrees of difference between the mean temperatures of the two tracts. It is wonderful how, under these unfavourable circumstances, such a fine race of men as the Ghebas and Alpiāls exists. The Ghebas attribute their robust frame and healthiness to drinking rain water preserved in tanks. But it must not be overlooked that they are consumers of meat. The hot season is called *Unhālā*, and lasts until July, when the rains commence (generally during the first week); they are called *Barsāt* as in other parts of India; they are succeeded by the autumn, which is called *Tandi Bahār*, followed by the cold season or *Sihāla* commencing in December, and by the *Khuli Bahār*, or spring.

Table No. III. shows, in tenths of an inch, the total rainfall

Year.	Tenths of an inch.
1862-63 ..	377
1863-64 ..	366
1864-65 ..	423
1865-66 ..	273

registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Table Nos. IIIA. and IIIB.,

while Table No. IV. gives details of temperature for each of the last 14 years, as registered at head-quarters.

Disease.

As a natural consequence of the favourable climate of the district, there is much less sickness than elsewhere, although fever of the intermittent kind is very prevalent during some months of the year, calling for remedial measures, such as the issue of quinine; blindness is very uncommon, and men reach an advanced age. Instances are not unfrequent of men living above a hundred years. Capt. Craeroff mentions one, "namely Wazir Tora, the principal agent of the Malliks of Pindi Gheb. In S. 1846 (A.D. 1789), he was a young man then in the service of Mallik Amānat, the great grandfather of the present Malliks. He died only recently, more than a hundred years old, in the full enjoyment of his faculties." In general, the whole population may be stated to be remarkably robust and healthy, while in some parts it presents unusually fine specimens of the human race. Tables

Nos. XI., XIA., XIB., and XLIV. give annual and monthly statistics of births and deaths for the district and for its towns during the last five years ; while the birth and death rates since 1868, so far as available, will be found in Chap. II., Sec. A. for the general population, and in Chapter VI. under the heads of the several large towns of the district. Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the census of 1881 ; while Table No. XXXVIII. shows the working of the dispensaries since 1877.

Chapter I, B.
Geology, Fauna
and Flora:

Disease.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjab in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published in *extenso* in the provincial volume of the *Gazetteer* series, and also as a separate pamphlet. Some information regarding the local geology of the district will be found in a paper on the Rawalpindi hills in Vol. V. of the "Records of the Geological Survey," in another on the Hazara hills in Vol. IX. of the "Memoirs of the Geological Survey" and in a third on the Murree hills in the "Records of the Geological Survey" for 1872.

Geology.

The district is not rich in minerals. The veined marble (*abari*), found in the Kowagarh hill, may be worked into cups and other ornamental objects, but the cost is great on account of the hardness of the stone and the absence of skilled labour. The pillars of the pavilion in the garden of Bairam Khan at Attock are made of this beautiful stone. A sulphur mine, formerly worked by the Sikhs, exists at Zohra, in the projection of the Mochipura spur north-east of Rawalpindi. Petroleum is found in small quantities, at Ratta Hotar near the same locality, 18 miles from Rawalpindi, and also at Sadkal, south of the Chitta Pahar, to the north of Fattahjang, on the road from that place to Cambellpur. In the last Administration Report two wells and seven borings are returned as yielding 5,000 gallons annually.* Gypsum is found in considerable quantities along the southern part of the hills, from Murree westwards ; but it is not utilized either as a manure or as a cement by the natives.

Minerals : marbles,

Sulphur,

Gypsum;

Coal.

Lignite is occasionally met with in very small quantities in some parts of the Murree hills and in the Khairi Murat range, and an inferior description of anthracite is found in small quantities in the Pindi Gheb *tahsil*, near the banks of the Indus. Quite recently true coal, and not lignite, was found in the Chitta Pahar, at several spots, and notably near the villages of Mungi Chui, Bagh Nilab, and Sajilanda, where it was worked by the Punjab Northern State Railway. It was found in wedge-shaped pockets or small seams,

* An elaborate report on the petroleum tracts of the Punjab, chiefly in the Rawalpindi district, was made by Mr. Lyman, and printed by Government at Lahore, in 1870.

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Geology, Fauna
and Flora.

Coal.

which, when followed up, gradually tapered out and disappeared in shale. Some of these pockets, in Chūi and Sūjhandā were in the hill-sides, whilst others were in pits from 10 to 50 feet below the surface. The outcrops generally, but not always, occur in water-courses, the scour of the water having exposed shale which, when followed up, leads to coal. The coal is very friable, and rapidly crumbles to dust when exposed to the air. This is always the case with surface coal, the pressure of superincumbent strata being necessary to solidify it. In 1882-83, several borings were made in the hills, and also in the valley of the Harrohi. But after the surface shale and coal were exhausted, nothing was found but hard compact limestone in the hills, and sand, shingle and other alluvial deposits in the valley. A large quantity of the coal dust was mixed with cow dung and compressed into cakes, and so used for burning lime and *sarkhi*, for which purpose it was found cheaper than either fire-wood or charcoal. So too the coal was largely used in the smithies and other works connected with the erection of the Attock bridge. A ton was sent to the Rāwalpindi Gas Works, where it yielded from 7,000 to 8,000 cubic feet of gas and 13 cwt. of coke, which was considered a very favourable result.

Gold-washing.

The river Indus and several of its tributaries, the Sohān with the Sīl, and the Rēsh and Kāshi, yield gold in small quantities, obtained by washing sand, known by certain peculiarities to contain it. The sand is placed in a shallow tray called *dhrān*, ordinarily made of fir wood, and water is poured upon it with a kind of scuttle shaped instrument, called *hathli*. A sieve, made of *sirki* (a reed), is used to prevent pebbles from mixing with the sand in the tray. All the white particles of sand are gradually washed out, and a deposit is left of a deep blue colour. This is placed in a small saucer-shaped vessel, and is again carefully washed until nothing is left but minute grains of gold. Quicksilver is added to attract the particles of gold, and the mass is then put on the fire to detach the quicksilver, a small nodule of gold remaining as the final result of the operation. The profits fluctuate considerably, but gold-washers are believed to earn a precarious livelihood, estimated on an average at four rupees per mensem, the hire of a common day labourer.

Flora.

The forest flora of the Murree hills have been fully described by Dr. Cleghorn (see also Chapter IV). The forests clothing these hills are composed chiefly of the following trees:—Four species of pine occur—the *deodār*, or *diār* (*cedrus deodara*) is found on Mount Mochpūri,* extending from 7,000 feet to its summit (9,229 feet). It grows on the precipitous limestone cliffs, in the Rāwalpindi district, but is not abundant. It is not seen on the Murree range or on the outer hills towards the Jhelam. Several attempts to grow the *deodār* in Murree and on the Pap-hundi hill have failed. The tree, if it does not die, remains a crooked stunted bush, hardly recognizable as the stately cedar of the higher hills. The *chīl* (*pinus longifolia*) covers the lower

* Mochpūri, is in Hazāra.

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Geology, Fauna
and Flora.

Flora.

hills from 2,000 up to 6,000 feet. It grows to a large size and yields a valuable timber, which is strong and durable as long as it retains its resin. This tree abounds particularly on the northern slopes, and appears to thrive specially well in specific localities. The *chil* timber of Panjar, the Narai valley, and other places, has a deservedly high reputation. The *biar* (*pinus excelsa*) seldom grows below 6,000, and ranges up to 9,000 feet, and is consequently found only on the Murree hill and its continuation towards Dewal and Gangalli, the ridge that connects it with the Paphundi and Patriata hills, and those peaks themselves. It resembles the *chil*, but is of a darker green colour, with shorter and finer triangular leaves, having five in a fascicle instead of three, and with a smooth instead of a rough bark. The cones are much longer than those of the *chil*, and its wood is superior, forming the chief material for house-building at Murree.* The *paludar* (*abies smithiana*) is very abundant. It is tall, straight, and handsome, ranging from 7,000 to 10,000 feet. Trees 10 feet in circumference, 3 feet above the ground, and 100 feet high, are not uncommon. The wood is white, and, though occasionally used for boarding, is not so good for beams, as it rots quickly if exposed to damp. There are three species of oak: *rin* or *rinj* (*quercus incana*) never attains a great size. It has a range from 4,000 to 7,000 feet, and frequently forms fine woods on the northern slopes. *Barangi* (*quercus laessiflora*) is a magnificent forest tree seldom seen below 6,000 or above 7,500 feet. The leaves of the young trees are covered with prickles which gradually disappear in the older ones; many of which are 12 feet in girth, and from 80 to 100 feet high. *Barcha*, (*quercus floribunda*) is not common; its timber is very hard and much valued.† The maple tree *trekudna* (*acer cultratus*) is abundant near Murree, but generally small. On Moelpura there are some very large specimens of plane (*platannus orientalis*). It has been introduced into gardens at Lahore, but does not thrive in the plains. *Rhododendron arboreum* occurs on the plainward slope. Two species of elm, the Himalayan horse chestnut, wild pear, bird-cherry, poplar, and willow, are all common.

In the lower hills the commoner trees are the *kao* (wild olive) *phulahi* (*acacia modesta*), *tun* (*cedrela toona*), *drek* (*melia sempervirens*) *shisham* (*dalbergia sissoo*), *ral* (*minosa rubicaulis*) *sembhal* (*bombax heptaphyllum*), *kinga* (unknown) and *sinetta* (*dodona burmanniana*). These grow for the most part in scattered clumps and are usually thickest in the gorges and under the various hill sides. Further down, and in the plains, the trees most frequently met with are the *shisham*, (mulberry), *drek*, *phulahi* and here and there the *bor* (*figs indica*, banian) and *pipal* (*figs religiosa*). Many of the two former kinds have

* The wood of the *pinus excelsa* is little valued at Simla and elsewhere. The difference of quality in the wood is remarkable, and may be attributed to the soil and climate and consequent development of resin at Murree.

† Dr. Stewart, however ("Panjab Plants"), differs somewhat in his estimate of these two last oaks. The description in text is taken from Dr. Cleghorn.

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Geology, Fauna
and Flora.

Flora.

been planted along the roads and in villages since annexation. Very few trees in the plains acquire a greater height than 30 or 40 feet. The average would probably be 25 feet. In the low western hills the only trees are the *káo* and *phulahi*.

Except in the Murree hills there is no tract deserving the name of forest. But vast areas of uncultivated waste land exist in all parts of the district, in which, if properly preserved, there exist sufficient trees to provide good supplies of fuel and timber. These being found at the time of Settlement to be without owners were appropriated and marked out as Government wastes, or preserves (*rakhs*). This demarcation was the more necessary owing to the habit, which had previously prevailed among the hill people, of periodically burning the grass. Such fires were highly advantageous to the new shoots of grass, because the ash acted as manure and all the old grass, too tough for the cattle to eat, was removed, but was fatal to the growth of young trees. There was also another benefit derived from these conflagrations. The hill soil is easily exhausted; extremely fertile for a few years, it speedily becomes barren; nor can the proprietors manure any of their lands except those close to their homes. Hence, the advantage of periodically burning down forest tracts, in order to cultivate the virgin soil beneath. When this, in turn, was exhausted, the cultivator would revert to his old land, again removing the renovated forest by fire. Two kinds of grass are produced; the ordinary *dúp* which is extensively used as forage; and the long coarse stuff, with which ropes, mats, and thatch for houses and corn stacks are made. A few wild products are obtained in the better class of forests, but in such small quantities as hardly to deserve the name of market articles: flower buds of the *kachénár* used as food, and for pickles; wild pomegranate seeds for medicinal purposes; fir oil (from the trees); gum, honey, and wax; and various small fruits such as blackberries, raspberries, sloes, cranberries, and wild pears. The only people who live by pasturing cattle in the forests are Gújars, who, to the number of about 200, bring down large flocks of goats and sheep from Khághan and the distant mountains to graze during the winter months in the more genial climate of Murree and the adjacent hills. With the approach of summer they retire to the higher ranges. The list on the next page of the principal plants other than herbaceous of the Murree and Hazára ranges, is taken from Dr. Cleghorn's Forest Report for 1864.

Wild animals :
sports.

Rewards are given for the destruction of tigers, leopards, wolves, and bears. During the past five years, rewards to the amount of Rs. 1,450 have been given for the destruction of 17 tigers, 91 leopards, 229 wolves, and 195 snakes. In 1865, as many as 23 tigers, 57 leopards, 20 wolves and 41 bears were killed and brought in for reward. Occasionally reports are received that a tiger has been seen or has killed some cows in the hills, but it is now some years since the last was killed. Thirty years ago they were numerous, but now it seems that in a very few years tigers will be as extinct in the Murree hills as are rhinoceri in the Peshawar valley and the Chach, where Bábar hunted them three centuries and a half

USEFUL TREES AND SHRUBS OF MURREE AND HAZARA.

Chapter I. B.

Geology, Fauna
and Flora.

Hill name.	Botanical name.	Remarks.
Akhrot	<i>Juglans regia</i>	Occasional
Amlok	<i>Diospyros lotus</i>	Common in the hills and gardens
Anoch Nuch	<i>Fraxinus Xanthoxyloides</i>	
Ardawal	<i>Rhododendron arboreum</i>	Not common in Hazara
Ban-Kahu	<i>Vitex</i>	Wood useful for house-building
Ban-Khor	<i>Pavia indica</i>	Wood used for making large dishes
Barat	<i>Embellia</i>	
Barcha	<i>Quercus floribunda</i>	A large tree wood; used for house-
Barangit	<i>Quercus laxiflora</i>	building
Batang	<i>Pyrus variolosa</i>	Frequent
Batkar	<i>Celtis australis</i>	
Biar	<i>Pinus excelsa</i>	Second only to deodar; scarce at Murree
Birmi	<i>Taxus baccata</i>	Highly esteemed for jampan poles
Bis	<i>Salix</i>	Twigs used for basket-work
Bakain	<i>Mollia</i>	
Buna	<i>Acacia siria</i>	Common
Cheta-butā	<i>Abelia tiffora</i>	
Chil	<i>Buddleia corymbosa</i>	
Chitra*	<i>Pinus longifolia</i>	Known to Europeans as "Scotch fir"
Choda	<i>Sapindaceae</i>	
Chichra	<i>Staphylea emodi</i>	Not uncommon
Chamlari	<i>Pyrus baccata</i>	Common; fruit eaten
Dadra	<i>Butea frondosa</i>	Stunted and scarce
Damun	<i>Cornus paddyana</i>	
Daruni	<i>Rhamnus virgatus</i>	Fibrous bark used for ropes
Dar or Paludar	<i>Grewia oppositifolia</i>	
Doda	<i>Funica graustum</i>	Scarce in Hazara
Drawl	<i>Cedrus deodara</i>	
Gurgura or Ganger	<i>Pyrus kashemirensis</i>	
Guruda	<i>O. dreia serrata</i>	Common at low elevations
Kaan	<i>Sageretia</i>	Not uncommon
Kai	<i>Prinosopia ntilis</i>	A very slow growing tree; abundant
Kalakot	<i>Olea Europea</i>	
Kalanchi or Chamyar	<i>Ulmus campestris</i>	The railing of the Abbottabad road is made of this timber.
Kamila	<i>Prunus padus</i>	The bark used as a paper stuff in Rawalpindi jail; very common
Kandar	<i>Desmodium</i>	Abundant in low situations
Kanchhari	<i>Rottlera tinctoria</i>	
Kanger	<i>Cornus macrophylla</i>	
Khenti	<i>Cadunus</i>	In demand for furniture
Khair	<i>Pistacia integerrima</i>	
Kiamil	<i>Indigofera heterantha</i>	In low valleys
Kolar*	<i>Acacia catechu</i>	Very rare
Kukai*	<i>Odnus wouder</i>	
Kutti Lal	<i>Banhinia variegata</i>	Common; planted
Luni	<i>Flacourtia sapida</i>	
Paludar	<i>Daphne oleoides</i>	Very abundant in Hazara
Paan	<i>Ocotoneaster bacillaris</i>	Abundant
Patharman*	<i>Picea webbia</i>	Common
Phalja	<i>Rhus Contious</i>	Frequent; bark used for tanning
Phalvai*	<i>Callicarpa</i>	
Pigul	<i>Populus ciliata</i>	
Pishor	<i>Populus oiliata</i>	Planted near temples
Rai*	<i>Omsalpuna sesiparia</i>	
Rinj	<i>Ficus religiosa</i>	
Siki	<i>Parrotia jaquemontiana</i>	
Sabattha	<i>Mimosa rubicentilis</i>	Much of the fuel and charcoal is made of this oak
Snishum	<i>Quercus incana</i>	Wood hard and useful
Shrol	<i>Euonymus himbrata</i>	
Soaida	<i>Dodoussa burmanniana</i>	The most valuable hard wood in the Panjab
Snm	<i>Alnus</i>	
Samla*	<i>Populus alba</i>	A handsome tree near houses; wood not esteemed
Tawi	<i>Farxius floribunda</i>	The large species: wood much prized
Tetri	<i>Berberis lycium</i>	Not found west of Hazara
Timbur	<i>Grislea tomentosa</i>	Red petals used in dyeing
Trekan	<i>Rhus Buckiamela</i>	
Tun	<i>Xanthoxylon hostile</i>	Tree prized for shade, but not for its timber
Tut	<i>Acer cultratum</i>	Very scarce near Murree
	<i>Cedrela toona</i>	Attains a large size; wood excellent
	<i>Morus lavigata</i>	

† *Darun* appears also to be the name of the *Q. ilex* which occurs from Spain to the Western Himalaya.

Note.—Names marked with an asterisk are entered upon the authority of Dr. J. L. Stewart.

Chapter I, B.
Geology, Fauna
and Flora.

Wild animals :
Sport.

ago. Leopards are constantly killed and trapped in the hills. Two species, the smaller called by the natives *chitra* and the larger *sher* are found not only in the Murree and Kahúta hills, but also in the Kála Chitta range. Wolves, hyenas and jackals are found all over the district. Foxes are to be found in the plains, and the piercing bark of the hill-fox is constantly heard in the hills. There are a few bear in the secluded forests of the highest hills, and not a few *zamindárs* bear marks of encounters with them. Porcupines are common everywhere. *Uriál* or *uriár* are found in the Kheri-Már, the Kála Chitta and the *Makkad* hills, and also in almost all the more inaccessible ravines of the Pindi Gheb *tahsil*. There are no *uriál* in the hills east of the Margalla pass, none on the Khairi Murat, or in the Kahúta and Gújar Khán *tahsils*. Barking deer and wild goats are to be found in the lower Murree hills. Ravine deer are found in small numbers in the Kála Chitta range, generally throughout the Pindi Gheb *tahsil*, near the Khairi-Murat hill and in a few other localities in the Patali jung *tahsil* and hardly ever in the four eastern *tahsils*. There are a very few in the Cambellpore plain, and a few near the Kheri-Már hill and in the broken country between the Chach and the Haro river. Small game are decidedly scanty in the district. Hares are to be found on all the low hills and in most ravines and sparsely cultivated tracts; all four kinds of partridges are to be met with in the lower hills, the *chakor*, the *sisi*, the black and grey partridges, but there are only a very few spots where they can be said to be plentiful, *chakor* are found in the highest hills. There are a few pheasants and jungle fowl near Murree. Among the migratory game-birds are the bustard *obára*, sandgrouse, duck snipe, geese, coulon, and quail. *Obára* and sandgrouse occur sparsely in the western *tahsils*. Duck are found along the rivers and marshes and on most tanks of any size. There are a few places scattered over the district where snipe can be shot. Geese and coulon are rarely seen save in the Sohán valley, and on the Indus. Quail come in enormous numbers in the spring and autumn.

Game birds.

Fish and reptiles.

Good *mahúsir* fishing is to be had in places on the Haro, Sohán and Kurang streams and in the Indus, but no fish of great weight have been killed except in the Indus. Fishing as a livelihood is not practised anywhere except in the Indus. There are no restrictions on netting, and no income is realised from licences. The *mahúsir* and *rohu* are the fish most commonly seen.

The district of Ráwalpindi as a whole is remarkably free from snakes. In the cantonments a cobra or *kárait* is sometimes seen, but very rarely. Deaths from snake bite are rare. The cobra, *kárait*, and a viper in the lower hills are the common venomous kinds. There are also several non-venomous snakes. Scorpions with tarantulas (the Attock hill swarms with these) and many other aggressive forms of insect life are met with here as elsewhere.

Owing to the local game regulations, by which a close season from March 15th till August 15th is observed, game of all kinds with the exception of destructive animals, is steadily on the increase. These game rules are briefly as follows:—In every

license to carry arms, granted to *shikāris*, or native gentlemen, a clause is inserted to the effect that no hares or game birds are to be killed between the 15th March and 15th August, and within the limits of the Municipal Committee of Murree a heavy fine is inflicted upon any person offering for sale, or having in his possession, game of the above description within the prohibited period. These rules have worked well, and game is said to be everywhere increasing.

Hawking is the favourite method for taking small game in vogue among natives. Several of the leading chiefs keep a large number of hawks, and trained falconers form part of their establishments. Guns are seldom used except by European sportsmen. For catching large animals, especially tigers and leopards, a huge iron trap called *kurakku*, is used. It is simply an enormous jin with two semi-circular iron blades toothed on one edge, so that when closed the iron teeth fit closely one into the other. It requires the force of at least two or three men to set this trap, which is then fastened by a chain to the stem of a tree. It is sprung like a jin by the pressure of the foot of the victim. Whenever a cow-shed or sheep-fold is found to be infested by wolves or leopards, the owner will block up three sides of the passage with thorny hedges, leaving one side only open for the thief to approach. In this space the trap is fixed, covered with a thin layer of earth and securely fastened by its chain to the nearest tree. An animal once taken can never hope to escape.

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Geology, Fauna
and Flora.

Preservation of
game.

CHAPTER II.

HISTORY.

SECTION A.—ANTIQUITIES.

Chapter II, A.

Antiquities.

Antiquities.

Taxila.

The district abounds in objects of great antiquarian interest which have been minutely examined and described by General Cunningham, from whose account (see references on page 29) the following description is abridged, with a few additions taken from a report by Mr. Delmerick.

The site of the ancient city of Taxila has been identified by General Cunningham and other authorities with the ruins near Sháh-dheri, which are scattered over a wide space, extending about three miles from north to south, and two miles from east to west, just above the Margala pass. The remains of *stupas* and monasteries extend for several miles further on all sides, but the actual ruins of the city are confined within the limits above-mentioned. These ruins consist of several distinct portions, which are called by separate names even in the present day. Beginning at the south, their names are—1st, Bir, or Pher; 2nd, Hattál; 3rd, Sir-Kap-ká-kot; 4th, Kacha-kot; 5th, Babar Kliána; 6th, Sir-Sukh-ka-kot.

The most ancient part of these ruins, according to the belief of the people, is the great mound on which stands the small village of Bir, or Pher. The mound itself is 4,000 feet in length from north to south, and 2,000 feet in breadth, with a circuit of 10,800 feet, or rather more than two miles. On the west side, towards the rock-seated village of Sháh-dheri, the Bir mound has an elevation of from 15 to 25 feet above the fields close by, but as the ground continues to slope towards Sháh-dheri, the general elevation is not less than from 25 to 35 feet. On the east, towards the Tabra, or Tamra *nala*, it rises 40 feet above the fields, and 68 feet above the bed of the stream. The remains of the walls can be traced only in a few places both on the east and west sides; but the whole surface is covered with broken stones and fragments of bricks and pottery. Here the old coins are found in greater numbers than in any other part of the ruins, and here, also, a single man collected for General Cunningham, in about two hours, a double handful of bits of lapis lazuli, which are not to be seen elsewhere. Judging from the size of the place, it is probably the site of the inhabited part of the city in the time of Hwen Thsang.

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Hatīāl is a strong fortified position on the west end of a spur of the Margala range, and immediately to the north-east of the Bīr mound, from which it is separated by the Tabra *nala*. About half a mile from Bīr the spur is divided into two nearly parallel ridges, about 1,500 feet apart, which run almost due west to the bank of the Tabra, where they are joined by a high earthen rampart. The clear space thus enclosed is not more than 2,000 feet by 1,000 feet, but the whole circuit of the defences, along the ridges and the artificial ramparts, is about 8,400 feet, or upwards of $1\frac{1}{2}$ miles. At the east end, the two parallel ridges are joined by stone walls, 15 feet 4 inches thick, with square towers at intervals, all of which are still in very good order. The crest of the south, or main ridge, is 291 feet above the general level of the fields, but the north ridge has an elevation of only 163 feet. Between these two there is a small rocky ridge, 206 feet in height, crowned by a large bastion or tower, which the people look upon as a *stūpa* or *tope*.* There is a similar tower on the crest of the north ridge. The two ridges fall rapidly towards the west for about 1,200 feet, till they meet the general slope of the intervening ground; and at these points are the two gateways of the fort, the one being due north of the other. The north ridge then rises again, and, running to the W. S.-W. for 2,000 feet, terminates in a square topped mound, 130 feet high. This part of the ridge is entirely covered with the remains of buildings, and near its east end a villager discovered some copper coins in a ruined *tope*.

The fortified city of Sir-kap is situated on a large level mound immediately at the north foot of Hatīāl, of which it really forms a part, as its walls are joined to those of the citadel. It is half a mile in length from north to south, with a breadth of 2,000 feet at the south end, but of only 1,400 feet at the north end. The circuit of Sir-kap is 8,300 feet, or upwards of $1\frac{1}{2}$ miles. The walls, which are built entirely of squared stone, are 14 feet 9 inches thick, with square towers of 30 feet face, separated by curtains of 140 feet. The east and north walls are straight, but the line of west wall is broken by a deep recess. There are two large gaps in each of these walls, all of which are said to be the sites of the ancient gates. One of these in the north face is undoubted, as it lies due north of the two gateways of the Hatīāl citadel, and due south of the three ruined mounds in the Bābar-khāna. A second in the east face is equally undoubted, as parts of the walls of the gateway still remain, with portions of paved roadway leading directly up to it. A third opening in the west face, immediately opposite the last, is almost equally certain, as all the old foundations inside the city are carefully laid out at right angles due north and south.

* *Stūpa* is the Sanserit term for a mound or barrow, either of masonry or earth. The Pāli form is *thūpa*, and also *thūpa* or *thūra*, in the early Aryan inscriptions from the Panjāb. The term now used is *thūp* for a tolerably perfect building, and *thūpi* for a ruined mound. It is, therefore, much to be regretted that we should have adopted the word *tope*, which preserves neither the spelling nor the pronunciation of the original. General Cunningham, "Ancient Geography," p. 121, n.

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The position of Sir-kap is naturally very strong, as it is well defended on all sides by the lofty citadel of Hattāl on the south, by the *Tabra nala* on the west, and by the *Gau nala* on the east and north sides. The entire circuit of the walls of the two places is 14,200 feet, or nearly $2\frac{1}{2}$ miles.

Kacha-kot, or the "mud fort," lies to the north of Sir-kap, in a strong isolated position formed by the doubling round of the *Tabra nala* below the junction of the *Gau nala*, which together surround the place on all sides except the east. The ramparts of Kacha-kot, as the name imports, are formed entirely of earth, and rise to a height of from 30 to 50 feet above the stream. On the east side there are no traces of any defences, and inside there are no traces of any buildings. It is difficult, therefore, to say for what purpose it was intended, but, as the *Gau nala* runs through it, General Cunningham thinks it probable that Kacha-kot was meant as a place of safety for elephants and other cattle during a time of siege. It is 6,700 feet, or upwards of $1\frac{1}{4}$ miles in circuit. The people usually called it Kot, and this name is also applied to Sir-kap, but when they wish to distinguish it from the latter they called it Kacha-kot.

Bābar-khāna is the name of the tract of land lying between the *Lundi nala* on the north, and the *Tabra* and *Gau nalas* on the south. It includes Kacha-kot, and extends about one mile on each side of it to the east and west, embracing the great mound of Srikī-Pind on the north-west, and the Gangu group of mounds and other ruins on the east. In the very middle of this tract, where the *Lundi* and *Tabra nalas* approach one another within one thousand feet, stands a lofty mound, 45 feet in height, called Jhandiāla Pind, after a small hamlet close by. To the west of the *pind*, or mound, there is another mass of ruins of greater breadth, but only 29 feet in height, which is evidently the remains of a large monastery. It is remarkable that the road which runs through the two gateways of the Hattāl citadel, and through the north gateway of Sir-kap passes in a direct line due north between these two mounds until it meets the ruins of a large *stupa* on the bank of the *Lundi* river, 1,200 feet beyond the Jhandiāla Pind. This General Cunningham believes to be the famous *stupa* which was said to have been erected by Asoka in the third century before Christ to celebrate the gift, already alluded to, by Budha of his head in charity.

The large fortified enclosure, called Sir-Sukh, is situated at the north-east corner of the Bābar-khāna, beyond the *Lundi nala*. In shape it is very nearly square, the north and south sides being each 4,500 feet in length, the west side 3,300 feet, and the east side 3,000 feet. The whole circuit, therefore, is 15,300 feet, or nearly three miles. The south face, which is protected by the *Lundi nala*, is similar in its construction to the defences of Sir-kap. The walls are built of squared stones, smoothed on the outer face only, and are 18 feet thick, with square towers at intervals of 120 feet. The towers of this face have been very carefully built with splayed foundations, all the stones being nicely bevelled to form a convex slope. The tower at the south-east corner, which is the highest

part now standing, is 10 feet above the interior ground, and 25 feet above the low ground on the bank of the stream. Towards the west end, where the stones have been removed, the south wall is not more than 2 or 3 feet in height about the interior ground. Of the east and west faces about one-half of the walls can still be traced, but of the north face there is but little left except some mounds at the two corners. Inside there are three villages named Mirpur, Thupkia, and Pind, with a large ruined mound called Pindora, which is 600 feet square at base. At half a mile to the west there is an outer line of high earthen mounds running due north and south for upwards of 2,000 feet, when it bends to the E. N.-E. Beyond this the line is only traceable by a broad belt of broken stones, extending for 3,500 feet, when it turns to the south-east for about 1,200 feet and joins the north face of Sir-Sukh. These external lines would appear to be the remains of a large outwork which once rested its north-west angle on the *Lundi nala*. The entire circuit of Sir-Sukh and its out work is 20,300 feet, or nearly five miles.

The largest *stupa* among the ruins is situated on a high mound to the north of the *Tabra nala*, and about half a mile to the east of Shāhpur. It is generally known as the "Chir Thúp," or the "split tope," from a broad cut having been made right through the building either by General Ventura or by some previous explorer. The cut is 20 feet broad at the west end, and 38 feet at the east end, with a depth of 32 feet. This enormous opening has utterly destroyed the appearance of the monument from the east and west sides, where it looks like two massive mounds 17 and 18 feet thick at top, with a gap of 40 feet between them. These numbers give a top diameter of 75 feet; but at 32 feet lower the circumference is 337 feet, which gives a diameter of $107\frac{1}{2}$ feet. But as the outer casing of smoothed stones has entirely disappeared, this diameter could not have been less than 115 or 120 feet; and as the point of measurement was 20 feet above the level of the courtyard, the actual base diameter may be set down as from 120 to 125 feet or within two feet of that of the great *Mānikiala* tope. The loss of the outer casing has brought to light the interior construction, which was regulated by a series of walls radiating from the centre of the building. These walls are $4\frac{1}{2}$ feet thick and $11\frac{1}{2}$ feet apart, where visible outside of the broken surface. As the outer wall or casing would have been at least as thick as these radiating walls, we shall obtain the least possible diameter of the building at 20 feet above the ground level, by adding twice the thickness of one wall, or $8\frac{1}{2}$ feet to the measured diameter of $107\frac{1}{2}$ feet, which gives a minimum diameter of nearly 116 feet. But as the external wall would have been almost certainly of greater thickness than the radiating walls, we may conclude that the diameter at 20 feet above the ground was at least 120 feet, and that it may have been as much as 125 feet.

Such are the different parts of this great city, whose ruins, covering an area of six square miles, are more extensive, more interesting, and in much better preservation than those of any other ancient place in the Panjāb. The great city of Sir-kap, with

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its citadel of Hattāl, and its detached work of Bir and Kachmakot, has a circuit of $4\frac{1}{2}$ miles, and the large fort of Sir-Sukh with its outwork, is of the same size, each of them being nearly as large as Shah Jahān's imperial city of Delhi, while the number and size of the *stupas*, monasteries, and other religious buildings is even more wonderful than the great extent of the city.*

At $11\frac{1}{2}$ miles to the north-west of Taxila, Hwen Thsang visited the tank of the Serpent King Elapatra. It was 100 paces, or about 250 feet, in circuit, and its pure and limpid waters were fringed with lotus flowers of different colours. Both the direction and distance of the Chinese pilgrim point to Hasan Abdāl, which bears north-west 10 miles distant from Shāh-dhērī by the new main road, and at least 11 miles by either of the two old roads. This agreement is fully confirmed by the presence of the famous spring of Bāba-Wālī, or Panja-Sāhib, as it is now called by the Sikhs. The shrine of the saint is situated on the peak of a lofty and precipitous hill, about one mile to the east of the town. At the north-west foot of this hill numerous springs of pure limpid water gush out of the ground, and form a clear and rapid rill which falls into the Wāh rivulet, about half a mile to the west of the town. The tank of Bāba-Wālī, or Panja-Sāhib is a small square reservoir of clear water and generally full of fish. It is surrounded by small dilapidated brick temples, and on the west side the water gushes out from beneath a rock marked with a rude representation of a hand, which the Sikhs ascribe to their founder Bāba Nānak. The place has been briefly described by Elphinstone, Moorcroft, Burnes, and Hugel, but the legend of the spring is given by Moorcroft alone; both he and Elphinstone take Bāba-Wālī and Hasan Abdāl for one and the same person. But according to the information collected by General Cunningham, Bāba-Wālī Kandāri was a saint from Kandahār, whose *ziārat* or shrine is on the top of the hill, while Hasan, surnamed Abdāl, or the mad, was a Gujjar, who built the *sarai* which still goes by his name, and whose tomb is at the foot of the hill.

In the time of Hwen Thsang, A.D. 630, the legend of the place referred to the Nāga or Serpent King of the fountain, named Elapatra. Whenever the people wanted rain or fine weather, they proceeded to the tank in company with some Śrāmanas or ascetic Buddhists, and snapping their fingers, invoked the Nāga's aid in a mild voice, and at once obtained their wishes. This is the Buddhist legend, which was probably succeeded by a Brahmanical version, and that again by a Muhammadan one, and the last in its turn, has given way to the Sikh legend related by Moorcroft.† According to this accurate traveller, the block of stone from which the holy spring gushes forth is "supposed to have been sanctified by a miracle wrought there by Nānak, the founder of the Sikh faith. Nānak coming to the place

* General Cunningham gives a minute description of all the existing ruins including 44 *stupas*, monasteries, and monoliths.

† Travels, II., 319.

"fatigued and thirsty, thought he had a claim upon the hospitality of his brother ascetic, and invoked the spirit of Bába-Wali for a cup of water. The Muhammadan saint, indignant at the presumption of an unbeliever, replied to his application by throwing a stone at him of several tons weight. Nának caught the missile in his hand, and then placed it on the ground, leaving the impression of his fingers upon its hard substance. At the same time he commanded water to flow from it and this constituted the rill here observable." It is from this story that the place has received the Sikh name of "Panja Sahib," or the holy "handmark" of Nának. Such is the usual story of the Sikh priests, but a *fakír* at the tomb of Hasan Abdál told General Cunningham the following curious version of the legend :—

"Janak Rája had two servants, named Moti Rám and Nának. On the occasion of a particular sacrifice, the Rája appointed separate duties to each of his servants, and amongst them Moti Rám was appointed to keep the door, and Nának to remove the leaves in which the food had been wrapped. During the ceremony a dog rushed in through the door towards the Rája. Moti Rám followed the dog and broke its back with a stick, when he was severely reprovod by Nának for his cruelty. Rája Janak then addressed his two servants saying: 'Moti Rám,—You have behaved as a Mlechha, but you, Nának, as a man full of compassion. In the Kal-Jug you will both be born again; Nának in Káin Katri's house in Talwandi, and Moti Rám as Wali in the house of a Mughal in Kandár.' When Baba Nának was reborn, he went to Wali's house in Kandár and said, 'Do you remember me?' 'No,' said Wali, but do you open my eyes! Then Nának opened the eyes of Wali, and he saw and remembered his former birth, and fell at the feet of his former companion. Nának then turned Wali into wind and himself into water, and they came both to the town of Haro, which is now called Hasan Abdál, when Nának placed his hand on the rock, and they resumed their shapes. But ever since then the pure water has never ceased gushing forth from the rock, and the pleasant breeze has never ceased playing about the town of Haro."

In this form of the story General Cunningham recognizes a genuine Buddhist legend, which may be almost completely restored to its early form by substituting the name of Buddha for that of Nának, and the name of the Naga King, Elapatra, for that of Moti Rám. As to the hand-mark upon Baba Nának's stone, an explanation amusingly suggestive of Scott's Antiquary is given by Mr. Delmerick. The story told by many, even devout Sikhs being among the number, is that one Kamma, a Muhammadan mason, cut the mark upon the stone for his own amusement, and that on one occasion during the reign of Ranjít Singh, when a raid was made upon the village of Hasan Abdál by a body of Sikhs, all fled except one Najn, a *fakír*, who in order to save himself, boldly declared that he was one of Bába Nának's *fakírs*. Asked how he came to know of Bába Nának, he invented the fable of the saint's miracle and appealed in proof to the hand-print on the stone. The Sikhs believed him, and set up the stone. Many highly-respectable residents of the town admit that before Ranjít Singh's time there was no shrine or place of Hindu worship at Hasan Abdál.

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Hasan Abdál.

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Hasan Abdāl.

The hill of Hasan Abdāl has been celebrated from the time of Akbar for its beauty. To the south of the shrine and on the other side of the Haro river lies the garden of Wālī (so named from the cry of admiration extorted from the Emperor Akbar), which used to be a resting place of the emperors on their way to the valley of Kashmir. "Time has left nothing but the "ruins of buildings, parterres covered with grass and weeds, "choked reservoirs, a jungle of trees, a scene of desolation in "the midst of luxuriant vegetation."* Opposite the garden, on the Hasan Abdāl side of the Haro, is the well-known enclosure containing the tomb of one of Akbar's wives, shaded by two venerable cypress trees.†

Bāoti Pind.

On leaving the Nāgar fountain, Hwen Tshang proceeded about five miles, to the south-east, to a gorge between two mountains, where there was a *stūpa* built by Asoka, about 100 feet in height. This was the place where Sakya Buddha was said to have predicted the period when the future Maitreya Buddha should appear; besides the *stūpa* there was a monastery which had been in ruins for a long time. The distance points to the neighbourhood of Bāoti Pind, where are the ruins of a large town and of several Buddhist monuments. But the bearing is east, which it certainly should be, as a south-east direction would have carried the pilgrim far away from the hills into the open plain about half way to Kāla-ka-Sarai. Bāoti Pind is a small village situated on an ancient mound, or *pind*, on the right bank of the Bāoti or Boti nala, and at the west end of a rocky hill which stretches as far as the Haro river. In the gorge between the Bāoti ridge and the Hasan Abdāl ridge, there is a small hill forming three sides of a square which is usually called Langarkot, but is also known as Srikot. This was the name of the fort, which was formed by closing the open side of the hill with a strong wall. The north side is about 1,500 feet in length, and each of the other three sides about 2,000 feet, which would make the whole circuit of the place just one mile and a half. The remains of numerous buildings and tanks are traceable in the lower part of the fort, and of walls and towers along the crests of the ridge. The hill is everywhere very rocky, but on the north and east sides it is precipitous and inaccessible. The highest point of the ridge is at the north-east angle, which is about 300 feet above the fields. On this point there are the remains of a large *stūpa*, which is visible for many miles all round.

This, however, is not the Maitreya *stūpa* of Asoka, as a deposit excavated from its centre by General Cunningham was found to contain a gold coin of about A.D. 500, or 600, which is of very common occurrence in the Punjab and N.-W. India. The other objects were a small flat circle of gold, with a head drop in the middle, a minute silver coin much worn, some small

* Settlement Report, Colonel Cracroft.

† The garden is now made over to Muhammad Hyāt Khān, Assistant Commissioner, C.S.I., on condition of his not allowing it to fall into greater decay.

coloured beads, and some fragments of bone. The state of this deposit showed that it had never been disturbed, and the presence of the gold coin therefore proves that the *stūpa* is not older than A.D. 500, and cannot be the famous *stūpa* of Asoka. The ancient coins, however, which are found among the ruins in considerable numbers, show that the place must have been inhabited long before the time of Asoka, and the natural advantages which the site possesses in its never-failing springs of water are so great that there can be little doubt that the position must have been occupied from the very earliest time, and General Cunningham has little or no doubt as to the identification of the ruins as the site visited by Hwen Thsang, even though it is now impossible to ascertain which of the ruined *stūpas* is the right one. The name of Bāoti Pind is most probably, General Cunningham thinks, a modern one, but that of Langar-kot an old one. The people have no tradition about the place, except that the fort had belonged to Rāja Sir-kap, the antagonist of Rāsālū, whose name is associated with all the old cities in the Sindh-Sāgar Doab.

The tope of Balar has been described by Burnes and noticed by General Conr. It stands in a most commanding position on the last spur of the long range of hills which forms the north boundary of the Harro valley. It can be seen by a traveller along the high road for a length of eight miles from Kala-ka-Sarai to Wāh. It is 5½ miles to the north of Shāh-deliri, on the east side of the high road leading to Haripur in Hazāra, and about half a mile to the north of the Harro river. It has at one time been opened by a native chief, probably the Ghakkar chief of Khān-pur on the Harro. At present the Balar tope is about 43 feet in height above the rock on which it stands, but as the top of the building is much dilapidated, the original height of the dome must have been considerably more.

Badarpur is a small hamlet situated four miles to the north-east of Shāh-dheri, and three miles to the north-east of Sir-kap. Its tope is one of the three largest in the Panjāb, being equalled in size only by the two great *stūpas* of Mānikālā and Shāh-pur (at Shāh-dheri). It is now very much ruined, but it is still 40 feet high with a diameter of 88 feet at 18 feet above the ground. All the cut facing stones are gone, and the building is altogether so much dilapidated that its original diameter must have been upwards of 100 feet. The people are unanimous in ascribing its opening to General Ventura. This tope was not opened, as usual, by a shaft sunk from the top, or by a gallery driven from the side, but by two deep broad cuts from top to bottom of the building. In the middle of this excavation, General Ventura is said to have found a complete human skeleton, and a silver *sita-rāni* or coin, with figures upon it. The deposit of the entire body, instead of a few pieces of bone from the burnt ashes, was sometimes practised by the Buddhists, but the practice was so rare that this Badarpur deposit is the first and only example that has yet been met with amongst the many hundreds of topes that have been explored.

Chapter II, A.

Antiquities.

Bāoti Pind.

Balar,

Badarpur.

Chapter II, A.
Antiquities.

Jaoli.

The large village of Jaoli is situated in a gorge between two hills, about three-quarters of a mile to the south-east of Badarpur, and upwards of four miles to the east-north-east of Shah-dheri. The ancient remains consist of five ruined topes and two temples, all of which have been examined but without any very valuable results.

Karmāl.

There are three neighbouring villages of the name of Karm, which are distinguished from each other as Karmāl, Karm Gūjar, and Karm Pārcha. The first is situated exactly one mile to the south of the Great Shāhpur tope, and about $1\frac{1}{2}$ miles to the east-south-east of the Bir mound. The second is nearly two miles to the east of Karmāl, on the old road to Rāwalpindi by the Shalditā pass, and the last is about one mile to the north-north-east of Karm Gūjar. Near the first and second of these villages there are several ruined topes and monasteries, besides some natural caves which from the vicinity of four small topes, would appear to have been once occupied by Buddhist monks. All the topes have been opened by the villagers, who profess to have found nothing. These remains, therefore, possess but little interest in themselves, but they are of importance as being probably connected with the history of the great King Asoka. During his stay at Takkasila, Hwen Thsang visited the *stūpa* which the people had built over the spot where Kunāl, the eldest son of Asoka, had been deprived of his eyes through the false accusation of his step-mother. The story is told at some length by Burnouf, from whom we learn how the prince's sight was afterwards restored, and the wicked step-mother duly punished.* The position of the chief tope of Karmāl tallies so exactly with the site of Kunāla *stūpa*, as described by Hwen Thsang, as to leave little doubt of their identity. The close agreement of the names is also curious although it is perhaps accidental. But with the two villages of Karm Gūjar, and Karm Pārcha so close at hand, it is easy to see how the name of Kunāla or Kunāla would be altered to Karmāl, to make it assimilate with the other.

"With these topes of Karmāl," says General Cunningham, "I close my account of the ruins which still exist around the ancient Taxila. Altogether I have traced the remains of 55 topes, 23 monasteries, and 9 temples, of which the largest are quite equal in size to any that have yet been discovered. The number of these remains that has escaped the destructive intolerance of the Muhammadans is wonderfully large. Many of them, no doubt, owe their safety to their singularly unattractive positions on the tops of steep waterless hills. The escape of others is, perhaps, due to the large size of the stones they are built with, which defied the powers of ordinary destructiveness. But, perhaps, the most active agent in their favour was the greater proximity of the ancient city, whose ruins must have furnished materials for the houses of Shah-dheri for several centuries. As Shah-dheri itself is a very large village containing 950 houses, and about 5,000 inhabitants, the amount of materials carried away from the old city must have been very great indeed; and to this cause chiefly I would attribute the complete disappearance of all the buildings from the nearest part of the old city on the ruined mound of Bir."

* "Introduction à L' Histoire de Bouddhisme Indien," p. 40.

Chapter II, A.

Antiquities.

Manikīāla.

In a straight line drawn from Hasan Abdāl to Jhelam and almost midway between them lie the ruins of Manikīāla. The name is said to have been derived from Raja Man or Manik, who built the great *stūpa* to the south of the village. The old town is usually said to have been called Manikpur or Maniknagar, and it is so named in most versions of the curious legend of Rasālu, which place the residence of the *rakshasas*, or demons, in the old city to the north of the great tope. As the capital of the *rakshasas*, it is sometimes also called "*Bednagar*," or the "*City of Injustice*." An interesting account of the legend of Rasālu has been given by Colonel Abbot.* Many other versions are given, but all agree in the main points of the story, although they differ in some of the minor details. Rasālu, son of Salivāhanā, Raja of Sialkot, was the enemy of the seven *rakshasas* who lived at Manikpur, or Udinagar, to the west of the Jhelam. Every day these *rakshasas* ate a man, the victim being drawn by lot from the people of Manikpur. One day Rasālu came to the city where he found a woman cooking her food, and alternately weeping and singing. Astonished at her strange behaviour, Rasālu addressed the woman, who replied: "I sing for joy, because my only son is to be married to-day, and I weep for grief because he has been drawn by lot as the victim of the *rakshasas*." "Weep no more," said Rasālu, "and keep your son, for I will encounter the *rakshasas*." Accordingly Rasālu offers to take the place of the victim and goes forth to meet the seven demons. He boldly attacks them and kills them all, except Thera, who is said to be still alive in a cavern of Gandgarh, whence his howlings are occasionally heard by the people. This legend General Cunningham identifies with the Buddhist legend of Sakya's offering of his body to appease the hunger of seven tiger cubs. The scene of this legend is placed by Hwen T'sang 83½ miles to the south-east of Taxila, which is the exact bearing and distance of Manikīāla from the ruined city near Shāl-ilheri, and this distance is completely in accordance with the statements of the other pilgrims. Unfortunately the place is not named by any one of them, but its position is so clearly marked by their concurring bearings and distance, as to leave no doubt of its identity with Manikīāla. Here, then, we must look for the famous *stūpa* of the "body-offering" of Buddha, which was one of the four great topes of north-west India. It is probably to be identified in the great tope successfully explored by General Court in 1831. The "*Huta-mūrti*" or "body-offering" is twice mentioned in the inscription that was found covering the deposit, and there are other claims of this tope to be identified with the body-offering *stūpa* which have been fully discussed and accepted by General Cunningham. The points of resemblance between the two legends are sufficiently striking and obvious. For the compassionate Buddha who had left his wife Yasodhara, we have the equally compassionate Rasālu who had given up the society of his queen Kokila. As Buddha offers his body to appease the hunger of

* "Bengal Asiatic Society's Journal," 1851, p. 519.

Chapter II, A.
Antiquities.
Manikiala.

the seven starving tiger-cubs, so Rasālu offers himself instead of the woman's only son who was destined to appease the hunger of the seven *rakshasas*. Lastly, the scene of both legends is laid at Manikpur or Manikiala. Again, the Rasālu legend has come down to us in two distinct forms. In one version, which is probably the older one, the opponents of the hero are all human beings; while in the other, they are all *rakshasas* or demons. In the first, the seven enemies are the three brother rajas—Sir-kap, Sir-Sukh, and Amba, with their four sisters—Kapi, Kalpi, Munda, and Mandeh. Sir-kap is addicted to gambling, and his stakes are human heads, which he invariably wins, until opposed by Rasālu. This addiction to human flesh connects Sir-kap and his brethren both with the tiger-cubs of the earlier Buddhist legend, and with the *rakshasas* of the latter one.

Accepting this view of the legend as, at least, a very probable one, the present appearance of Manikiala with its numerous ruins of religious edifices, without any traces of either city or fort, may be easily explained by the fact that the great capital of Manikpur was the ideal creation of the fabulist to give reality to the tradition, while the topes and temples were the substantial creations of devout Buddhists. General Abbot, when he examined the ruins around the Manikiala tope, could "not see any evidence of the existence of a city. The area occupied by submerged ruins would not have comprised a very considerable village, while the comparatively large number of wrought stones denotes some costly structure which might have occupied the entire site." After a careful examination of the site, General Cunningham came to the same conclusion that there are no traces of a large city; and believes that all the massive walls of cut-stone must have belonged to costly monasteries and other large religious edifices. The people point to the high ground immediately to the west of the great tope as the site of the Raja Man's palace, because pieces of plaster are found there only, and not in other parts of the ruins. Here it is probable that the satraps of Taxila may have taken up their residence when they came to pay their respects to the famous shrine of the "body gift" of Buddha. Here, also, there may have been a small town of about 1,500 or 2,000 houses, which extended to the northward and occupied the whole of the rising ground on which the village of Manikiala now stands. The people are unanimous in their statements that the city was destroyed by fire; and this belief is corroborated by the quantities of charcoal and ashes which are found amongst all the ruined buildings. It was further confirmed by excavations made in the great monastery to the north of General Court's tope. There is nothing, however, to indicate at what date this destruction took place. Among the ruins of Manikiala, General Cunningham describes 15 topes and as many monasteries, which, judging by the frequent occurrence of massive stone walls in other positions, were probably not more than two-thirds of the great religious buildings of this once famous spot. The Manikiala tope is one of the places that strive for the honour of being the burial place of Alexander's horse Bucephalus.

Sakhra or Sakha, is a small village, in a hollow of the hills at the top of the Bakrāla pass, nearly 2½ miles to the north-west of Jhelam. The hill above the village is called Sakhrāwala Pahār, and Sumāwala Pahār, or "horsehoof hill." The latter name was derived from a large circular mark in the old pass, which the people called the hoof-print of Rasālu's horse, made when he was in pursuit of the *rakshasas*. The mark was obliterated in making the new road, but the place is well known to the people of the western Punjab. A straight mark on the rock in the same place was called the stroke of his sword when he killed the *rakshasa* named Sakha. The position is naturally a strong one, and tradition says that the surrounding hills, which are about two miles in circuit, were once crowned with walls. The arable land inside the hollow is nearly half a mile in diameter, and large bricks are still dug up in some of the fields.

There is at this place an old cutting through the hill crossing the Lahore and Peshawar road. The roadway is paved with flags of stone, while a stone slab inserted into the wall on the side contains an inscription which shows that the work was completed in 1083 A.H., corresponding with 1672 A.D., or about the time when the Emperor Aurangzeb marched to Hassan Abdāl and sent his son Prince Sultān with an army against the Khattaks and other trans-Indus tribes. The pavement was no doubt a remarkable achievement in those days, but it has been completely cast into the shade by the new cutting higher up to the east by our own engineers, who have also constructed at the latter place a fine column to the memory of the late General John Nicholson, and a fountain for drinking purposes, the water of which is brought in leaden pipes from a considerable distance.

Chapter II, B.

General.

Sakhrabasti.*

Margalla.

SECTION B.—GENERAL HISTORY.

The early history and inhabitants of the region of which Rawalpindi forms a part are very fully discussed by General Cunningham in his "Ancient Geography of India," pages 104 to 124, and in his "Archæological Survey Reports," II. 6 to 11, and III. 1 to 172, V. 66 to 85, and XIV. 1 to 25. The earliest inhabitants of this part of the country, according to General Cunningham, were Takkas, an early "Turanian" race, who originally held the whole or a greater part of the Sindh Sagar Doab. From this tribe General Cunningham with some probability derives the name of Taxila, or Takshasila, which at the time of Alexander, was "a large and wealthy city, the most populous between the Indus and Hydaspes"† (Jhelam), and is identified beyond a doubt with the ruins of Shāh Dheri or Dheri Shāhān, a few miles to the north of the Margalla pass in the district of Rawalpindi. So far, General Cunningham's theory as to the early population of the district seems reasonable enough; but he

Ancient History.

* This is beyond the borders of the Rawalpindi district and in that of Jhelam. It is mentioned in this place because of its connection with Manikāla and the legend of Rasālu.

† Arrian.

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General History.
Ancient History.

goes on to assert his belief that already, before the time of Alexander, the Takkas had been ousted from the neighbourhood of Taxila by the Awáns. This theory he builds up on the scanty foundation existing in the similarity of the name Awán or "Annwán," as he would read it, with that of Amanda, the district in which, according to Pliny, the town of Taxila was situated. The traditions of the Awáns are so strikingly contradictory of this theory, as to deprive it of much, if not all, the weight with which the authority of General Cunningham would invest it.* The period therefore at which the dominion of the Takkas ceased, must remain, for the present, at any rate, unascertained. That Taxila; however, was a town of no little importance in the days when the first glimmering of history begins to dawn, is beyond a doubt. The classical writers are unanimous in their account of the size and wealth of the city at which Alexander rested his army for three days, royally entertained by the reigning sovereign. The words of Arrian have been already quoted. Strabo declares it to have been a large city, and adds that the neighbouring country was "crowded with inhabitants and very fertile." Pliny too speaks of it as a "famous city, situated on a low but level plain, "in a district named Amanda." Its identification with the ruins of Sháh Dheri is rendered certain by the measurements recorded by the Chinese pilgrims, especially Hwen Thsang who visited the spot in the seventh century of our era, and by a copper plate found by Mr. Roberts among the ruins,† containing the name of Takshasila, the Páli form of Takshasira, from which the Greeks obtained their Taxila. The accounts left by the classical writers themselves would leave the precise locality doubtful.

At the time of Alexander, Taxila would appear to have formed, nominally at any rate, part of the kingdom of Magadha. For 50 years after Alexander's visit, the people of Taxila are said to have rebelled against Bindusára, King of Magadha.‡ Their subjugation was effected by the famous Asoka, who resided at Taxila as Viceroy of the Panjáb during his father's life time. From the reign of Asoka, the Buddhist Emperor of Upper India, we may suppose Buddhism to have taken root in the Northern Panjáb, but Taxila itself again fades from history until A.D. 400, when it was visited as a place of peculiar sanctity by the Chinese Buddhist pilgrim Fa Hian. By Fa Hian Taxila is mentioned under the name of Chusha-shi-lo, or the "severed head," and he adds that "Buddha bestowed his head in alms at this place and "hence they gave this name to the country." The allusion apparently is to the word "Takshasira" or the "severed head," the usual name by which Taxila was known to the Buddhists of India. In A.D. 630, and again in A.D. 643, Taxila was visited by the most famous of the Chinese pilgrims, Hwen Thsang. He describes the city as above 1½ miles in circuit. The royal family was

* See the *Gazetteer* of Jhelam district.

† The plate was translated by Professor Dowson, "*As. Soc. Journal*," XX, 221, and Vol. for 1863, p. 139.

Cunningham's "*Arch. Rep.*" 1863-4, p. 112.

‡ The edicts of Asoka are dated about the middle of the third century, B.C.

extinct and the province a dependency of Kashmīr. The land, irrigated by numbers of springs and water courses, was famous for its fertility. The monasteries were numerous, but mostly in ruins. The *stupa* of King Asoka, built on the spot where Buddha in a former existence had made an alms gift of his head or, as some said, of one thousand heads in as many previous existences, was situated two miles to the north of the city. Thus, during the Buddhist period, Taxila was celebrated as the legendary scene of one of Buddha's most meritorious acts of alms giving, the bestowal of his head in charity. The origin of the legend General Cunningham attributes to the ancient name of Takshasila, which, by a very slight alteration, becomes Takshasira, or the "severed head." That the name is not derived from the fable is rendered probable by the preservation of the ancient name and spelling by the Greeks. It must not, however, be forgotten that Alexander's invasion preceded Asoka's reign by little more than 50 years, and though the derivation of the name of Taxila from the charitable act of Buddha is only mentioned by Fa Hian in A.D. 400, yet it is possible that the same belief was current during or even before the reign of Asoka. Buddhism, according to some authorities dates back as far as the middle of the sixth century B.C. (Elphinstone's "History of India," p. 120, 5th Ed.). The relics of Buddhism in the Rawalpindi district are not confined to Taxila. Hasan Abdal, Manikiala, and many other places are intimately connected with Buddhist legends, and contain ruins of Buddhist buildings. Manikiala especially is a place of great interest, as the legendary scene of Buddha's gift of his body to appease the hunger of seven tiger cubs. Further allusion to this legend is made above.* The period of Hwēn Tsiang's visit to India, however, was one of the decay of Buddhism. The Brāhman revival, to which India owes its present form of Hinduism, had already set in, in the early years of the fifth century,† and must have been at its height in the days of Hwēn Tsiang. From this time the light afforded by the records of the Chinese pilgrims fails, and a long period of darkness swallows up the years that intervened before the Muhammadan invasions and the commencement of real history.

From the point where the traditions of antiquity give place to the more authentic records of the historian, the history of the district becomes that of the Ghakkar tribe, who, brought into a prominent position at the time of the early Muhammadan invasions, maintained their rule over Rawalpindi and parts of the Hazāra and Jhelam districts, more or less independent of the sovereign powers at Delhi and Agra, until annihilated at the beginning of the present century by the Sikhs. General

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General History.
Ancient History.

The Ghakkars.

* Cunningham's "Arch. Rep." 1863-4, p. 115, Alluding to the legend of the "thousand heads," General Cunningham adds: "The present name of the district is 'Chach Hazāra, which I take to be only a corruption of 'Shirsha-sahasra,' or the 'thousand heads.'"

† Elphinstone's "History of India" p. 1,222 (5th ed.), "He (Fa-Hian) found Buddhism flourishing in the tract between China and India, but declining in the Panjāb, and languishing in the last stage of decay in the countries on the Ganges and the Jumna."

Chapter II, B.
General History.
The Ghakkars.

Cunningham, rightly or wrongly, identifies the Ghakkars with the subjects of Abisares, mentioned by Alexander's historians as being king of the hilly country to the north and north-east of Taxila, called, as he gathers from the *Mahabharata* and the *Puranas*, *Abhisara*. He supposes the Greek historians by a not uncommon confusion to have given to the king the name of his kingdom.* According to the account given by themselves, the Ghakkars are of Persian origin, descendants from Sultán Kaid, son of Gohar, or Knigohar, a native of Kayan in Ispahán. This Sultán Kaid is said to have invaded and conquered Thibet and Badakhshán, and to have there established a dynasty which ruled for seven or, as others say, ten generations. They then advanced upon Kashmír,† and overcoming all opposition, established themselves there during several generations.‡ At last an insurrection drove the reigning prince, named Rustam, from the throne. He perished, but his son Kábil Sháh, escaped and took refuge with Nusir-ud-din Sabktagin, who was then reigning in Kábul, 787 A.D.§ Kábil left a son, Ghakkar Sháh, who having with the remnant of his tribe accompanied Mahmúd of Ghazni on one of his invasions of India, obtained leave to settle beyond the Indus. Such is the story told by the Ghakkars of their origin and entry into the country. It is, however, full of inconsistencies. It is certain that they over-ran Kashmír in very early days, and traces of them are still to be found to the north and west of that country, but there is no proof whatever that they founded a dynasty there. The names attributed to their chiefs are in many instances Muhammadan, and this fact gives an air of great improbability to their story; for the Ghakkars, according to Ferishta and other Muhammadan historians, were not converted until the 13th century.|| Nor are there any traces of an early Muhammadan dynasty in Kashmír, which was converted, or, if the Ghakkar traditions be true, reconverted, to the creed of Islám in 1327, during the reign of Shams-ud-din. Ferishta indeed declares that prior to their conversion in the 13th century, the Ghakkars were mere savages without a religion at all, addicted to infanticide and polyandry in its grossest forms. The same author also speaks of the Ghakkars as already settled in the Punjab in A.D. 682. He says that about that time they formed an alliance with the Afghans against the Rája of Lahore. Again the account of their entry into India in the train of Mahmúd of Ghazni is strangely contradicted by the fact that in 1008 this same Mahmúd was nearly defeated in a battle with the Hindú confederation by the impetuosity of an attack made upon his camp by a force of 30,000 Ghakkars. The Ghakkar legends, therefore, are probably to be rejected as fabulous, and it is not unlikely that, as General Cunningham supposes, they have been located in the Punjab hills from

* "Arch. Rep." 1863-4, p. 22 ff.

† Their leader into Kashmír was Sultán Kab. Griffin's "Panjáb Chiefs," p. 574.

‡ The actual number is variously given as 17 and 13.

§ Griffin, *ib.*

|| They are now Shias, and this fact is quoted as a proof of their Persian origin.

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The Ghakkars.

the times prior to Alexander's invasion. There is nothing at any rate to contradict this supposition, though certainly the reasons upon which the learned author's theory is traced are somewhat abstruse. That they occupied a somewhat important position in the second century of our era is probable; for there are reasons for supposing that Rāja Hūdi, the great enemy and, afterwards, heir of Rasālu, Rāja of Siālkot, and hero of so many Punjāb traditions, was a Ghakkar. He certainly was not of Aryan birth.*

The first event of authentic history peculiarly connected with this district is the battle already alluded to between Mahmūd Shāh and the Hindu army under Pīrthwī Rāja, in A.D. 1008, in which the Ghakkars so prominently distinguished themselves. This battle, which decided the fate of India, is said to have been fought on the plain of Chach, near Hazro, and Attock on the Indus. It ended in the total defeat of the Rājput confederacy, and India lay at the mercy of the Muhamnadan invaders. The Ghakkars, however, appear to have remained quietly in possession of their lands, including the greater part of this district, and are next heard of in 1205, when they took opportunity from certain reverses sustained by Shāhāb-ud-dīn Shorī in Kharizm, to rise in open revolt against the paramount power. They ravaged the country as far as Lahore itself, and occupied the whole northern Punjāb. But Shāhāb-ud-dīn entering India quickly restored order; he defeated the Ghakkars after an obstinate battle, the fortune of which was only turned in his favour by the opportune arrival of reinforcements from Dehli under his deputy, Kutb-ud-dīn, who had remained faithful in spite of his master's reverses.† The Ghakkars having once given way, the slaughter was prodigious. Shāhāb-ud-dīn pursued them to their mountain homes, and took the opportunity of forcing them to embrace the Muhammadan religion, which, as Elphinstone remarks,‡ “was the easier done, “as they had very little notion of any other.” As however Shāhāb-ud-dīn, returning westwards after the restoration of order in India, was encamped on the banks of the Indus, his tent being left open towards the river for the sake of coolness, a band of Ghakkars “swam the river at midnight to the spot where the king's tent “was pitched, and, entering unopposed, despatched him with “numerous wounds,”§ and thus avenged the wrongs of India upon its conqueror.

A little more than a century later we read again of the Ghakkars, who, during the reign of Muhammad Tughlak at Dehli, in A.D. 1340, took the opportunity offered by revolts in Bengal and an invasion of Mughals and Afghāns from the north, to ravage the Punjāb as soon as the Mughals turned their backs. They even occupied Lahore,|| and (in the words of Elphinstone) “con-
“plotted the ruin of the province.” About this time Boja Khān,

* Elphinstone's “History of India” (Ed. 5), p. 329. General Cunningham's “Arch. Rep.” 1863-4, p. 22.

† Tarikh-i-Alfi. Elliot's “Muhammadan Historians,” 58, p. 1.

‡ “History of India” (Ed. 5), p. 367.

§ *Ib.*

|| Elphinstone's “History of India” (6th Ed.), p. 406.

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*History subsequent
to Timūr's invasion.*

a younger scion of the family, rebelled against the reigning chief, and set up an independent chiefship at Rohtās, in the Jhelam district. The Bojjāl clan, which derives its name from him, still inhabits the neighbourhood of Rohtās and Domeli. The subsequent history of the tribe is given in the words of Mr. Griffin, in his *Punjab Chiefs* :—

The invasion of Timūr, or Tamerlane, took place during the chiefship of Gul Muhammad, who died in 1403 A.D. His two immediate successors were not men of any note; but Jastār Khān, brother of Pir Khān, is often mentioned in Muhammadan history as a brave and successful general. He overran Kashmīr and took prisoner Allāh Shāh, king of that country. Then, uniting with Malik Toghan, a Turki general, he seized Jalandhar and marched towards Dehli. At Ludhiāna he was attacked by the king's troops and defeated, on the 8th October 1442, and retired to Rāwalpindi, from whence he made attacks alternately on Lahore and Jammu, the Raja of which latter place, Rai Bhūm, he defeated and killed, till 1453, when he died. Tātar Khān's rule was of short duration, for his nephew Hāti Khān rebelled against him, captured and put him to death. His two sons were minors, and the Janjūah chief, Darwesh Khān, took the opportunity of recovering much of the country which the Ghakkars had taken from his tribe. Hāti Khān opposed him, but was defeated and compelled to fly to Basal, while his cousins, Sārang Khān and Adam Khān, escaped to Dangalli, where the Janjūah army followed them. Hāti Khān now collected his tribe, and attacking the Janjūahs on their march, routed them with great slaughter. Bābar Shāh invaded India during the chiefship of Hāti Khān, and in the Emperor's interesting autobiography is a notice of his contest with the Ghakkar chief. He marched against Pharwāla, the capital of the Ghakkars, strongly situated in the hills, and captured it after a gallant resistance, Hāti Khān making his escape from one gate of the town as the troops of Bābar entered by another. Sultān Sārang was now of age, and finding that he could not oust his cousin by force of arms, he procured his death by poison, and assumed the chiefship in 1525. He and his brother made their submission to Bābar, and Adam Khān, with a Ghakkar force, attended him to Dehli, and for this service the Pothuār (Putwār) country was confirmed to them by the Emperor. In 1541, Sher Shāh having driven the Emperor Humāyūn from India, built the famous fort of Rohtās, where he placed a garrison of 12,000 men under his general, Khawas Khān, to hinder the exile's return. Sārang Khān, remembering the generous way in which he had been treated by Bābar Shāh, espoused the quarrel of his son, and kept the Rohtās garrison in a perpetual state of disquiet, driving off convoys and wasting the country around the fort. On the death of Sher Shāh in 1545, his son, Salīm Shāh, determined to punish the Ghakkars, and moved against them in force. Sārang Khān sued for peace, but all terms were refused, and his son Kamāl Khān, sent to the imperial camp as an envoy, was thrown into

chains. For two years, in the course of which Sultán Sárang and sixteen of his family fell in action, the Ghakkars fought with varying success, and in 1550, Prince Kamran, brother of Humáyún, with whom he was at feud and by whom he had just been expelled from Kábul, took refuge among them. The fort of Pharwála was often won and lost during these years of incessant war, but however many troops were sent against them, the Ghakkars, brave and united, held their own, and Salím Sháh found it impossible to subdue them. In 1553, Prince Kamran, who had again taken up arms against his brother, and who had been defeated near the Khaibar, fled to India, and took refuge at the court of Delhi. Salím Sháh did not receive him with any favour, and the Prince then returned northward to his former host Adam Khán, who had succeeded his brother Sárang Khán. This chief stained the Ghakkar reputation for hospitality, and gave up his guest to Humáyún, who put out his eyes, and two years later re-entered Delhi in triumph, attended by the Ghakkar chief, who was richly rewarded for his treachery.

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Sultán Sárang had left two sons, Kamál Khán and Aláwal Khán, and with the wife of the latter Laskar Khán, son of Adam Khán, fell in love, and in order to obtain her put her husband to death. Kamál Khán was at Dehli when he heard the news of his brother's murder, and he complained to the Emperor Akbar, who had succeeded Humáyún in 1556, and obtained a grant of half the territory of Adam Khán. This chief would not yield, and Kamál Khán attacked him, took him prisoner and hung him to satisfy his revenge. Kamál Khán did not long enjoy his triumph, and died in 1559. The Ghakkar country now fell into a state of anarchy, and remained so for some years, till the Emperor divided it between the rival chiefs. To Jalál Khán, grandson of Adam Khán, he gave Dangalli, with 454 villages; to Mubárik Khán, son of Kamál Khán, Pharwála, with 333 villages; Akbarábád, with 242 villages, he assigned to Shaikh Ganga, one of Adam Khán's younger sons; and Ráwaipindi to Said Khán, the third son of Sárang Khán. Mubárik Khán died the year after this arrangement, and his son did not long survive him. Shádmán Khán was an imbecile, and Pharwála was granted by the Emperor to Jalál Khán. This chief was a great warrior, and fought as an Imperial general in Kohát, Bannu and Yúsafzai, where he died at a great age in 1611. His son and grandson successively held rule, the latter dying in 1670. Allahdád Khán was like Shádmán Khán, of weak intellect, but had a clever wife, who carried on affairs with spirit and success, till her son Dulu Murad Khán grew up and assumed the chiefship. He was renowned for his liberality, and on this account was named "Lakhi" Dulu Khán. He died in 1726. Then succeeded Munazzam Khán, who ruled 13 years, and Sultán Mukarrab Khán, the last independent Ghakkar chief. In his days the Ghakkar power was greater than it had perhaps ever been before. He defeated the Yúsafzai Afgháns and Jang Kuli Khán of Khattak, and captured Gújrát, over-running the Chib country as far north as Bhimber. He joined Ahmad Sháh on his several Indian

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expeditions, and was treated by him with the greatest consideration, being confirmed in the possession of his large territories which extended from the Chenáb to the Indus. At length, in 1765, Sirdár Gújar Singh Bhangi, the powerful Sikh chief, marched from Lahore, with a large force, against him. Mukarrab Khán fought a battle outside the walls of Gújrá́t, but was defeated and compelled to retire across the Jhelam, giving up his possessions in the Jech Doáb. His power being thus broken, the rival chiefs of his own tribe declared against him, and Himmat Khán, of Domeli, took him prisoner by treachery and put him to death, himself assuming the headship of the tribe. The two elder sons of Mukarrab Khán took Pharwála, the two younger Dangalli; but they quarrelled among themselves, and Sirdár Gújar Singh seized everything, with the exception of Pharwála, which was divided among the brothers. Sadullah Khán and Nazar Ali Khán died without male issue, and Munsúr Khán and Shádmán Khán succeeded to their shares, which they held till 1818, when Anand Singh Thepuriá, grandson of the famous Milka Singh of Ráwalpindi, seized their whole estates and reduced them to absolute poverty, though the family was, in 1826, allowed some proprietary rights in Pharwála.

During Sikh days there is no history of the Ghakkars to record. They were ground down by the exactions of men like Budh Singh, Sindhánwála, and Rája Guláb Singh of Jammu, the latter of whom threw Shádmán Khán and Mudlat Khán, second son of Munsúr Khán, into prison, where they miserably perished. Karamdád Khán, son of Rája Hyat Ullah Khán, is now the head of the Pharwála family, and the first among the Ghakkars of the Ráwalpindi district. The father did excellent service under Captain Abbott in 1848-49, and also in 1857. He died in March 1865, and half his pension of Rs. 1,200 was resumed; the other half is granted in perpetuity. Fatah Ali Khán holds a life pension of Rs. 600; his son, Bahadur Ali Khán, one of Rs. 100; and seven other members of the family hold Rs. 500 between them.

Other members of the tribe, though not of the Pharwála clan, deserving mention in the Ráwalpindi and Jhelam districts, are Rája Koshán Khán, of Domeli; Fazl Dád Khán, of Manianda, a Deputy Inspector of Police; Mirza Khán, of Sang; and Shahwáli, of Syalpur. Rája Roshán Khán of Domeli is the son of Rája Akbar Ali Khán, who joined Captain Nicholson in 1848-49, and did good service under that officer. He now holds a *jágír* of Rs. 1,000. His cousin, Fazl Dád Khán, accompanied Rája Sher Singh to Multán in 1848, and rebelled with him. He had been released from prison by Major H. Lawrence, shortly before, but this did not prevent him from intriguing against the English. He was employed as the confidential agent between Rája Sher Singh and Maharája Guláb Singh. His *jágírs* of Rs. 6,000 were resumed for his rebellion. He now holds the *chaháram*, or fourth of the revenue of Domeli, amounting to Rs. 425 a year. However great may have been the reverses of the Ghakkars, they have lost neither their pride nor their courage. They have been crushed by the Sikhs, a people of yesterday, but there may still be seen in the chivalrous bearing of a Ghakkar

gentleman some remembrance of the days when Pharwála was an asylum for all who were oppressed, and of the wars in which his ancestors fought, on equal terms, with the Emperors of Delhi.

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In the days of Akbar this district formed part of the Sirkár or district of Sindh Ságar, including the whole Sindh Ságar Doáb. The *maháls* or *parganahs* forming part of this enormous tract, which can be identified as belonging in whole or in part to this district are:—Attak Banaras, Awán (including parts of Jhelam and Shahpur), Niláh, Pharwála (Pharhalah), Dangalli (Dangarri), and Akbarábád Terkhery (Takhtpuri).

Mughal divisions.

The revenue paid by these *maháls* as recorded in the "Ain Akbari," amounted in round numbers to $4\frac{1}{2}$ lakhs of rupees. It is impossible, however, to determine the boundaries of the *maháls*; and much of the territory included in them, particularly in those of Pharwála and Dangalli, must have been as a matter of fact only nominally subject at any time to the Empire, for we know that the Ghakkars held almost uncontrolled sway between the Jhelam river and the Margalla pass, and westwards as far as the Khairi Murat hills. Within these boundaries they were always supreme, and sometimes extended far beyond them. During their rule the eastern portion of the district was divided into three *parganahs*, Dangalli, Pharwála and Ráwalpindi, subdivided into *tappahs* mainly corresponding with the *ilákas* of the Sikh period.

Returning to the Sikhs, it has already been seen how Gújar Singh, Bhangi, conquered Mukarrab Khán in 1765. This chief made his head-quarters at Gújrát, but his power extended almost to Ráwalpindi, and it was to him that the first subjugation of the warlike tribes of Ráwalpindi and the Salt range is to be attributed. Ghakkar, Janjúah and Awán alike gave way before him. In these conquests, and notably in the siege of the famous fort of Rohitás held by the Ghakkars, he was assisted by Sirdár Charrat Singh, Sukarchukia. He was succeeded, upon his death in 1788, by his son Sálh Singh, who fell before Ranjít Singh in 1810.

The Sikh rule.

Ráwalpindi itself was occupied shortly after the fall of Mukarrab Khán, by another Sikh Sirdár, Milka Singh Thepnria, so called from the village of Thepur founded by him in the Lahoro district. He occupied territory also in Gújrát and Gújránwála, and thence marched northwards upon Ráwalpindi. It was then an insignificant place, but Milka Singh, perceiving how admirably the place was situated, fixed his head-quarters there, building new houses and in some measure fortifying the town. In spite of Afghán inroads, and the resistance of the Ghakkars, he soon conquered a tract of country round Ráwalpindi worth three lakhs of rupees a year, and even the tribes of Hazára had respect for his name and power. He died in 1804, and his estates were confirmed by Ranjít Singh to his son Jiún Singh. In 1814, however, on the death Jiún Singh, Ranjít Singh seized the whole estates in Ráwalpindi and the district passed under the administration of the central power at Lahore.

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The Murree hills retained their independence for some time longer. Milka Singh claimed, it is true, allegiance from the hill Ghakkar chiefs, and granted them *jágirs* of 107 hill villages. But the recipients hardly acknowledged the gift, which was more nominal than real. The mountaineers did not really submit to the Sikh rule until the present century was well begun. The famous Sirdár Hari Singh, Ranjít Singh's Governor of Hazára, twice invaded the hills between 1820 and 1830, and on the second occasion effected their subjugation. In 1831 the Murree hills were granted in *jágir* to Gulab Singh of Kashmir, who ruled them with a rod of iron. It is said that whenever the villagers were recalcitrant, he used to let loose a regiment of Dogras upon them, and reward them by a poll rate for every hill man slain, at first of a rupee, then of eight, and finally of four annas. By these means the population was decimated, and the prosperity of the tract received a check, from which it has scarcely yet recovered. The extension of Sikh rule to the western portion of the district, including the Chitta Pahár, the Makhad and Khairi Múrat hills, was still later than to the Murree hills, nor was the Sikh system introduced in its completeness even up to the day when the British Government took over the country.

The history of the country, from time immemorial overrun by hordes of invaders, from the Greeks to the Afgháns, and a prey to intestine warfare, has not failed to leave its traces upon the character of the population. The temporary desolation, the plundered houses and deserted homesteads were all things of the hour, and are now forgotten; but their mark is to be discovered in the restless and inconstant character of the population, and in the party spirit, the blood feuds and bitter enmities, which survive to the present day. These are worst in the western portion of the district, where for centuries no strong Government had existed capable of curbing the passions of the people. In no part of the province is violent crime more prevalent than in Ráwalpindi. Murder by poison or open violence, cattle stealing, and cattle-poisoning are events of every-day occurrence, and the investigation of these and like offences occupy no inconsiderable portion of the time of the district officers.

British rule.

In 1819, with the remainder of the Sikh territory, the district passed under British rule. The tranquillity which followed was broken in 1853 by an attempted outbreak led by Nádir Khán, a Ghakkar of Mandla, who joined a conspiracy which was formed in favour of a pretended son of Ranjít Singh, Prince Pehora Singh. He had been murdered some years before at Attock, but the conspirators declared him to have escaped, and personified him by a Hindu mendicant. The rising might have been serious, but was promptly quelled by the district authorities. Nádir Khán was captured, tried for rebellion, convicted and hanged.

The Mutiny.

The following account of the events of 1857 is taken from the "Panjáb Mutiny Report":—

"Mr. Thornton, the Commissioner, was at the head-quarters of this district at the commencement of the out-break. He states that as soon as the news from the North-Western Provinces got abroad amongst

the people, some of the well-disposed came and expressed to him their unfeigned sorrow at the prospect of the certain extinction of our rule! They considered the struggle a hopeless one for our nation. Hindustani emissaries eagerly fostered this idea amongst the country-folk, assuring them that the King of Delhi had sent directions to his loyal subjects to send all the English down the Indus without hurting them, and that the deportation of the Hindustanis from the Punjab, which was going on, was simply a fulfilment by the English of the commands of the same potentate, who had forbidden the English to keep his subjects any longer up here, as he required their services at his capital!

"These idle tales found credence among the simple population of the Murree hills. They also had imaginary wrongs; they longed to renew their old intestine feuds, and retaliate on our countrymen also for the wrongs they thought we had done them. Rumours reached the Deputy Commissioner, Captain Cracroft, and the other authorities, during May and June of an uneasiness amongst some of the neighbouring tribes. It was affirmed that a *dua-i-khair*, or solemn compact, had been effected, that the object was an attack upon our power, from what quarter or on what place did not appear. Such information could not be slighted. The chiefs of several tribes were called to Murree, and told that their presence there would be of use to us, as affording a ready means of communication between Government and their several clans, should the active services of these be needed. In reality, these men were hostages; but, to prevent their thinking so, a small allowance of Rs. 8 per mensem was made to them by the authorities. As time wore on this allowance excited the jealousy of other tribes, whose representatives considered themselves neglected by not sharing in it. Other compacts were formed, and other plots hatched, which culminated on the night of the 2nd September, when the station of Murree was attacked by 300 men. The fidelity of one of Lady Lawrence's personal attendants, himself an influential man of one of the tribes which had risen, and the sagacity of the local officers, were the means of saving Murree. Lieutenant Battye, Assistant Commissioner, was informed on the 1st idem by Hakim Khan, the individual above alluded to, that the place was to be attacked that night—he could not say by what force or from what quarter. The ladies, of whom a large number were then in Murree, were immediately concentrated, the police and the detachment of European invalids were called out, the civil and military officers held a consultation, and despatched urgent requests for help to Mr. Thornton at Rawalpindi and Major Becher at Hazara. A cordon of sentries was drawn round the station, composed of Europeans and the police force under Lieutenant Bracken, and strong pickets were posted at three places which were considered the most vulnerable. The enemy came at the dead of night, expecting no foe, looking only for butchery and spoil. They were briskly opposed by Captain Robinson and his party, and soon retired, leaving one corpse on the field. One of our men was wounded: he afterwards died. This skirmish constituted the whole of the fighting, but two bodies of the enemy, of 100 men each, held two neighbouring heights during the whole of the 2nd September, and, as there was no knowing how far the confederacy had spread, the station of Murree could not be weakened by sending men to drive them away. On the evening of the 3rd the Commissioner arrived with a reinforcement from below; supplies of food, which he had providently ordered to be brought in Rawalpindi and sent up, began to arrive; the country was secured, rebellious villages were burnt, their cattle harried and their men seized. Twenty-seven men were punished, of whom 15 suffered death. The smoke of the eleven villages which were destroyed was seen afar by a party of Kharraks which was coming on to renew the attack; while the white and unscented houses of Murree showed plainly that no burning had occurred there. The rebel force slunk off disheartened, and their tribe professed deep loyalty; but it was known to be second in ill-feeling only to the Dhunds who made the attack.

"On Mr. Thornton's pressing solicitation, Major Becher had despatched from Abbottabad his company of the Satti tribe, numbering 40 men; this had joined Mr. Thornton. But on the receipt of more urgent letters, Major Becher sent, under the command of Captain Harding, accompanied

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by Captain Davies, nearly the whole of his force, leaving himself only 67 men, of whom all but 12 were recruits. The force was pushed across a most difficult country full of morasses and defiles. The Kharráís laid an ambush to cut it off, but without success. The road on which the trap was laid became impassable from the rains. The force turned off, and not till it had passed the spot did it learn the greatness of the peril from which it had been delivered. It returned to Hazára by Ráwalpindi, leaving Murree on the 14th. After the repulse of the Dhúnds it was found that the conspiracy affected many more clans and a much wider extent of country than had been suspected. It reached far into Hazára and nearly down to Ráwalpindi, and, excepting the Kharrál insurrection in Mooltan, was by far the most extensive rebellion that has occurred in the Punjab during the year. Treachery was added to violence. Two Hindustani native doctors in Government employ, educated at Government institutions, and then practising in Murree, were found guilty of being sharers in the plot. They were both executed. There seems no doubt that the hillmen reckoned much on the support and directions they were to receive from their Hindustani friends in the station and several of the domestic servants were seized and punished for complicity: several also fled from justice, and, escaped punishment. Two of the ringleaders in the raid are still free through the connivance of their countrymen.

"On the frontier, beyond the district of Ráwalpindi, are the homes of the wild and disorderly tribes of Sitána and Mangaltana. They are Muhammadáns, keep a fanatic Hindustani-Muhammadan army, and are in communication with the Muhammadan Nawábs of the North-Western Provinces and Bengal through this army. They were sources of much anxiety to Captain Cracroft, the Deputy Commissioner. The state of feeling in Kashmir was unknown. The Mahárája had given no intimation, at that early period, of the line of policy he meant to pursue; there was a large force of Hindustani troops in the Pesháwar district, one of which, the 65th Native Infantry, had intined on the 21st May. To guard against dangers from Kashmir and Pesháwar, it was found necilful to organize a force of upwards of 1,500 policemen and *dák-runners*; this force was disposed down the rivers Jhelam and Indus. A movable column was composed of detachments from Her Majesty's 21th Foot and Captain Miller's Police Battalion to restrain the men of the country.

"The fort of Attock commands a very important ferry of the Indus, and Mr. McNabb, Assistant Commissioner, was deputed to occupy it, in order to superintend the provisioning of it for troops, which were constantly crossing the river, and to protect the ferry from attack. He performed this duty with great diligence and ability, until he was removed to act as Deputy Commissioner of Jhelam on Major Brown's promotion to the Commissionership of Leiah. Mr. McNabb was succeeded by Lieutenant Shortt, who was also deputed to follow up the Jhelam mutineers in July, and displayed much vigour in this excursion. In the district there were two regiments of Irregular Cavalry, the 58th Native Infantry and a wing of the 14th Native Infantry, a regiment of Gurkhas, and a native troop of horse artillery. This was a brigade powerful enough to give just cause for alarm; the Chief Commissioner, therefore, who was present at Ráwalpindi, determined to disarm the Native Infantry. This was done on the 7th July, but the men did not lay down their arms for upwards of an hour after they had been ordered to do so. Even after the disarming, the men of the 14th continued so insolent and insubordinate that they were all confined in the Central Jail. The Gurkhas remained perfectly staunch throughout, and did excellent service before Dehli. Other operations in this district were the despatch of reinforcements to Murree with Mr. Thornton, and the mission of a party to act against the mutineers of the 9th Irregular Cavalry."

Changes of area and
internal arrange-
ments.

The Ghakkar tract of Khánpúr originally belonged to Ráwalpindi, but was incorporated with Hazára at the annexation. In 1850 the Khari and Gandgarh tracts, comprising the 28 villages of the Túrkhelís, were also transferred to Hazára. In exchange for these losses, the district has since annexation received several

additions from the neighbouring districts; the principal addition was the transfer of the Murree hills from Hazára, which took place almost immediately after annexation. The additions as given

From Hazara to Murree ..	..	92	villages.
" " Kahuta ..	..	164	"
" " Rawalpindi ..	..	24	"
" " Attock ..	..	28	"
" Peshawar to do. ..	..	2	"
" Jhelam to Pindi Gheb ..	..	18	"
" Kohat " do. ..	..	8	"

by the Settlement Officer are shown in the margin. By far the greater part of these transfers date from 1850-51. The head-quarters of the division were first fixed at Jhelam, but

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were transferred to Rawalpindi in 1859.

The *tahsils* or sub-collectorates are seven in number—

Murree	...	...	In the hills to the east.
Kahuta	...	...
Rawalpindi	...	...	Along the foot of the hills, the former to the north of the latter.
Gújar Khán	...	...
Attock	...	...	To the west of the two last named, Attock to the north, Fáttehjang to the south.
Fáttehjang	...	...
Pindi Gheb	...	...	In the south-west corner of the district.

Considerable changes have taken place since annexation in the internal arrangement of the district. Until the close of 1859 the district was subdivided into six *tahsils* or sub-collectorates. These were oddly and inconveniently shaped, and presented anomalies harassing to the people and inconvenient to the administration. In 1859 accordingly sanction was obtained for a complete re-modelling of the internal sub-divisions. A new *tahsil* was formed, having its head-quarters at Fáttehjang, and the Sikh *ilákas* were distributed among the *tahsils*, now seven in number, as follows :—

- In Rawalpindi Tahsil.*—Arrah, Banda, Takhtpuri, Rawalpindi, Sayadpur, Sang-Jani, Kúri, Moghal, Phúlgeran, Kharora—(10).
In Murree Tahsil.—Deval, Chariban, Kotli, Karor—(4).
In Kahuta Tahsil.—Jasgam, Narni, Kahra, Kahuta, Kallar—(5).
In Gújar Khán Tahsil.—Narali, Bewal, Devi, Guliana, Sukher—(5).
In Attock Tahsil.—Haweli, Sirkani, Harroh, Sirwala, Nallah—(5).
In Fáttehjang Tahsil.—Nalla, Fáttehjang, Asgam, Sohán, Kot—(5).
In Pindi Gheb Tahsil.—Sli, Kunda, Mokhad, Jaudál—(4).

The only change which has occurred since 1859 was the transfer from the Hazára district to the Murree *tahsil* of 111 acres in 1882 for the formation of the military camp, called the Thoba camp, on a hill in the neighbourhood of the Murree Sanitarium.

The table on the next page shows the officers who have held charge of the district so far as the record of them is available.

District Officers.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II., which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II. it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of

Development since annexation.

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Names.	From	To	Names.	From	To
Col. C. H. Hill ..	Date not known	Oct. 6 '68	Mr. T. O. Wilkinson, offg.	Nov. 22 '78	Apr. 23 '79
Mr. R. T. Durney, offg.	Oct. 7 '68	Dec. 1 "	Mr. G. Knox ..	Apr. 24 '79	June 17 "
Maj. H. B. Urnston	Dec. 2 "	Feb. 20 '70	Capt. C. P. Massy, offg.	June 18 "	July 31 "
Mr. J. Frizelle, offg.	Feb. 21 '70	Mar. 14 "	Mr. G. Knox ..	Aug. 1 "	Sep. 17 '80
Maj. H. B. Urnston	Mar. 15 "	June 30 "	Mr. C. P. Bird, offg.	Sep. 18 '80	Oct. 17 "
Mr. J. Frizelle, offg.	July 1 "	Dec. 2 "	Mr. G. Knox ..	Oct. 18 "	Jan. 21 '81
Maj. H. G. G. Short, offg.	Dec. 3 "	Mar. 12 '71	Mr. C. P. Bird, offg.	Jan. 22 '81	Feb. 13 "
Mr. J. Frizelle, offg.	Mar. 13 '71	June 8 "	Lieut. Col. J. W. H. Johnston.	Feb. 14 "	Apr. 20 "
Maj. H. B. Urnston	June 9 "	Oct. 6 '73	Mr. C. P. Bird, offg.	Apr. 21 "	" 23 "
Capt. R. P. Nisbet, offg.	Oct. 7 '73	Nov. 6 "	Maj. R. T. M. Lang	" 30 "	Sep. 29 "
Maj. H. B. Urnston	Nov. 7 "	Apr. 13 '74	Mr. T. Froward, offg.	Sep. 30 "	Oct. 20 "
Mr. H. E. Perkins, offg.	Apr. 14 '74	Sep. 14 '75	Mr. C. P. Bird, offg.	Oct. 31 "	Nov. 30 "
Lieut. C. F. Massy, offg.	Sep. 15 '75	Feb. 21 '76	Maj. R. T. M. Lang..	Dec. 1 "	Dec. 19 "
Col. J. M. Cripps ..	Feb. 22 '76	Nov. 3 "	Mr. J. A. E. Miller, offg.	Dec. 20 "	Jan. 16 '82
Lieut. C. F. Massy, offg.	Nov. 4 "	Dec. 19 "	Maj. R. T. M. Lang..	Jan. 17 '82	July 17 "
Col. J. M. Cripps ..	Dec. 20 "	Sep. 23 '77	Mr. J. A. E. Miller, offg.	July 18 "	Sep. 17 "
Lieut. C. F. Massy, offg.	Sept. 21 '77	Nov. 11 "	Lieut. Col. R. T. M. Lang.	Sep. 18 "	July 6 '83
Col. J. M. Cripps ..	Nov. 12 "	Dec. 20 "	Mr. M. Macanlisso ..	July 7 '83	Nov. 7 "
Mr. G. Knox ..	Dec. 21 "	Aug. 8 '78	Maj. R. P. Nisbet ..	Nov. 8 "	Apr. 11 '84
Capt. H. Wood, offg.	Aug. 9 '78	Nov. 10 "	Maj. H. Lawrence, offg.	Apr. 12 '84	Still in charge.
Mr. G. Knox ..	Nov. 11 "	" 21 "			

Development since
annexation.

the advance made. Colonel Cracroft, writing in 1864, thus describes the former state of the district :—

"Can it be a matter for wonder, considering how the district has been overrun, and what anarchy has prevailed for centuries, that there are portions of the community of which the sole occupation was plunder and violence. It is rather a subject for surprise and congratulation that, on the whole, the people are so peaceably inclined, at all events in outward appearance. All honour and praise be given to those far-seeing statesmen who nursed the province in its infancy, and by disarming the population reduced its power for mischief to a minimum. Even with this great advantage on the side of order, the suppression of crimes of violence has been the effect of special measures, and the work of several years, combined with the good effects of good seasons, a light assessment, vast public works, good markets, and fair prices. In former years, the high roads were universally unsafe. Passing through the limits of different tribes, travellers and caravans had to satisfy the rapacity of each by paying blackmail, or they had to submit to be plundered, outraged, and ill-treated, happy sometimes to escape with life. This was particularly the case in the western part of the district. It is not many years ago that, even under this order-loving rule, crimes were perpetrated of a nature to curdle the blood, and to make one despair of achieving success. Let two or three examples suffice.

"The sub-division of Pindi Gheb is noted for the violence of the passions of the men, and the fierce blood feuds, which from time immemorial have rendered the region a scene of violence and bloodshed. In a village called Jandial, situated in the tract called Bala Gheb or Upper Gheb, and inhabited by Ghebas calling themselves Rewals, of Mughal descent, a case occurred of a young woman, a widow, the daughter of the principal man of the place, called Mahmūd, wishing to marry a person, Shāh Nizāz, who belonged to the faction opposed to her father. She had lost her husband two or three years before, and according to the custom of the country was considered the property of her deceased husband's brother, a boy only eight years of age. She formed a fatal attachment to Shāh Nizāz, and had several clandestine meetings with him, but the thing was kept secret; not so secret, unhappily, but that the father began to entertain suspicions. One afternoon, not long before dusk, Mahmūd asked his daughter casually, whether she had had any intercourse with Shāh Nizāz. She replied that she wished to marry him. Nothing more was said at the time. When night set in Mahmūd collected his followers,

struck off his daughter's head and threw her body into the street. Proceeding to the *hujra* or assembly room of Shah Nivāz, he surrounded it. Six persons were sleeping, and some cattle tethered in the house. One of the sleepers was a barber entirely unconnected with the parties. He had come to the village that evening on business. There were only two openings to the *hujra*. One was a door of ordinary dimensions in front, and the other a small window in rear. Piling thorns and wood to both apertures, Mahmūd and his followers set fire to them. The whole place was soon in flames. The unhappy inmates could not escape. Two of them attempted to unroof the house, and succeeded in getting out, but on reaching the ground they were instantly cut down. The perpetrators of this monstrous crime escaped, and took refuge with the Afridis of Bori and Jana Khor, sometimes shifting their quarters to Sitana, from which places they continued for many years, as out-laws, to commit depredation in our territories. Their property was confiscated by the State, and made over in compensation to Fattah Khān, one of the only survivors. It is scarcely credible, but a fact, that when Major Becher, Deputy Commissioner of Hazāra, in order to put an end to the continual anxiety, trouble, and loss of property occasioned by these outlaws, gave them service in regiments engaged during the Mutinies, and subsequently condoned their offence, allowing them to return to their homes, Fattah Khān wished to restore to some of them their proprietary rights. So light in the estimation of these wild people is human life held. Apart from the murder of his own relatives, Fattah Khan doubtless considered the act praiseworthy, and the feeling is shared by the whole population. It must be stated, in justice to the Ghebas, that with the exception of a proneness to settle their disputes in a good hand-to-hand fight with swords and clubs, and a determination to take the life of man or woman in cases of adultery, and of failure to fulfil the custom of the tribe in regard to matrimony, as above instanced, they are addicted to no other crime; theft and robbery by them is unknown.

"Far different from them are the Khattars bordering on the Indus and inhabiting that wild solitary tract lying south of Attock. They are at heart robbers, and delight in nothing more than deeds of blood. So near to foreign territory that they could laugh at justice, and readily escape its grasp; they were formerly at any time ready to plunge into crime, and are now deterred only because by our frontier arrangements under the management of the Commissioner and Superintendent of Peshawar, and his able Deputy Commissioner, they are no longer able to take refuge with the Khattaks and Afridis. A strong special constabulary was at one time organized, and is now largely reduced; heavy fines were imposed, and police were posted at the expense of the tract. On one occasion a trader had given offence to the Khattars by exaction of payment of a debt. Having some business at Attock, he started with his mule, and reached a solitary spot, where he was seized upon, plundered, and killed. His head, hands, and feet were cut off, and placed in the mule's bags. The mule turned homewards, carrying the remains of the deceased to his relatives. Five Khattars were travelling from Attock to Dumat, and had to pass through the Khara, a dell in the Chitta Pahiār. It used to be a wild, lonely place, a fit spot for any dark deed. It is now traversed by the Attock and Mokhad road and patrolled by police. Here they were set upon, massacred, and mutilated, their legs and arms cut off, and their bodies thrown about without much attempt at concealment. This case occurred in A.D. 1855. No clue whatever was obtained to the perpetrators of the crime.

"In Chah crimes of violence were also frequent. Both in this region and in Khattar, the kidnapping of traders occasionally occurred. The mosques were filled with *talib-ul-ilm*, or so-called scholars, living on charity and ready for any kind of mischief. Since the expulsion of this class and the levy of fines, crime has become less frequent, though not extinct. In former years gang robberies or *dakaitis* with murder and wounding were of frequent occurrence. In the rest of the district, murders on account of the unfaithfulness of women, burglaries and thefts unattended with aggravating circumstances, affrays with and without homicide, may be said to form the staple of crime."

Chapter II, B.
General History.
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CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.
Statistical.
Distribution of
population.

Table No. V. gives separate statistics for each *tahsil* and for the whole district, of the distribution of population over towns and villages over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II. of the Census Report of 1881 :—

Percentage of total population who live in villages ..	Persons	88.60
	Males	87.92
	Females	91.03
Average rural population per village		449
Average total population per village and town		493
Number of villages per 100 square miles		31
Average distance from village to village, in miles		1.84
Density of population per square mile of	Total area ..	Total population 169
		Rural population 151
	Cultivated area..	Total population 641
		Rural population 485
	Culturable area..	Total population 438
		Rural population 398
Number of resident families per occupied house	Villages	119
	Towns	124
Number of persons per occupied house	Villages	8.10
	Towns	6.79
Number of persons per resident family	Villages	5.18
	Towns	4.40

The *dhoks* or outlying hamlets described in the Jhelam *Gazetteer* are common in Rāwalpindi also.

Migration and
birth-place of
population.

Table No. VI. shows the principal districts and States with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsils*. Further details will be found in Table XI. and in supplementary Tables C. to H. of the Census Report for 1881, while the whole subject is discussed at length in Part II. of Chapter III. of the same report.

The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 91,768, of whom 67,514 are males and 24,254 females. The number of people born in the district and living in other parts of the Panjáb is 26,805, of whom 17,248 are males and 9,557 females. The figures below show the general distribution of the

population by birth-place :—

<i>Proportion per mille of total population.</i>		
—	Gain.	Loss.
Persons ...	112	32
Males ...	15	36
Females ...	6	24

Chapter III, A.

Statistical.

Migration and birth-place of population.

Born in	<i>Proportion per mille of resident population.</i>								
	Rural population.			Urban population.			Total population.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district ...	808	860	832	439	653	517	820	935	888
The province ...	869	953	977	724	829	763	835	978	954
India ...	896	959	928	950	982	961	921	992	993
Asia ...	1,000	1,000	1,000	923	925	923	923	929	996

The following remarks on the migration to and from Rāwalpindi are taken from the Census Report :—

"I have already alluded to the extraordinary demand for labour which work on the P. N. State Railway and the transport arrangements in connection with the Kābul campaign had created at the time of the census; and consequently we find that, with the exception of Peshāwar and Kohāt, where precisely similar circumstances had produced an even greater demand, Rāwalpindi takes from every district in the list. The immigration is to the emigration as 340 to 100; yet 93 per cent. of the village population, and 96 per cent. of the village females; are born in the district; while of the town population only 53 per cent. of the persons and 44 per cent. of the males are indigenous. The fact is that, apart from the actual work in progress at the time of the census, the construction of the Railway, and the temporary fixing of its terminus, workshops, and head-quarters, at Rāwalpindi attracted an enormous foreign population, the number of souls in the town of Pindi itself having risen from 23,586 to 52,075 since 1868. Moreover, a series of bad seasons had driven numbers of herdsmen with their cattle into the Murree hills in search of pasture. The large proportion of males among the immigrants shows how generally temporary the immigration is, and how never reciprocal. The figures for emigration are curious. The only districts to which emigrants have gone from Pindi in any numbers are Jhelam, Peshāwar, Hazāra, and Kohāt; that is to say, there is no emigration across the salt-range. I have already pointed out that the trans-Jhelam tract is hardly a part of India; and its people are so distinct in habits and race from the people of the plains, that they decline to settle among the latter. The large immigration from the N.-W. Provinces is due to the cantonments and movements of troops. That from Kashmir largely consists of famine-stricken fugitives attracted by the demand for labour. The immigrants from Afghanistan are chiefly Hazāra coolies employed on the new Railway, 'whore,' writes Mr. Steedman, 'was assembled a motley crew of Kashmiris, Hazāras, Pathāns, western Panjābis, Musalmān Jats from the Rechna Doāb, and Pārblās from Oudh and the N.-W. Provinces, almost exclusively males.'"

Chapter III, A.

Statistical.

Increase and
decrease of
population.

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881.

	Census.	Persons.	Males.	Females.	Density per square mile.
Actual.	1855	532,750	302,786	230,964	114
	1868	711,256	381,286	329,970	146
	1881	820,612	419,287	401,325	162
Percent- ages.	1868 on 1855	133.4	126.0	130.3	129
	1881 on 1868	115.4	116.9	113.6	116

The boundaries of the district have changed so little since 1855, that, practically, it may be said to be unaltered. A later census, made by Colonel Cracroft during Settlement operations, which gave the total population as 512,911, was certainly below the mark; and it may be that the returns of 1855 were also too low. In 1868 the Deputy Commissioner attributed the increase shown by the figures "partly to under-statement in 1855, and "partly to the gradual augmentation which may be expected "during a long period of peace and prosperity." It will be seen that the annual increase of population per 10,000 since 1868 has been 121 for males, 98 for females, and 110 for persons, at which rate the male population would be doubled in 57.7 years, the female in 70.9 years, and the total population in 63.0 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be, in hundreds—

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1861	820.5	419.3	401.2	1867	856.5	432.0	424.5
1862	829.0	424.7	404.3	1868	866.1	437.7	428.4
1863	838.8	430.2	408.6	1869	875.9	443.0	432.9
1864	848.0	435.9	412.1	1870	885.8	448.6	437.2
1865	857.4	441.4	416.0	1871	895.9	454.7	441.2
1866	866.9	447.1	419.8	...	...	...	...

But it is improbable that the rate of increase will be sustained. Part of the increase is probably due to increased accuracy of enumeration at each successive enumeration; part again is due to gain by migration, as already shown at page 45; and the stimulus afforded to population in 1881 by the Káñal operations and the opening of the Railway to Ráwalpindi was purely temporary. The increase in urban population since 1868 has been far larger than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 144 for urban and 115 for total population. This is due to the fact that the immigrants attracted by the railway and by the temporary demand for labour were largely concentrated in the towns (see further, Chapter VI., under heading, Ráwalpindi). The populations of individual

towns at the respective enumerations are shown under their several headings in Chapter VI. Within the district the increase of population since 1868 for the various *tahsils* is shown in the margin. On this subject the Settlement Officer wrote as follows in his report on the District Census of 1881 :—

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Statistical.

Increase and decrease of population.

Tahsil.	Total Population.		Percentage of population of 1881 on that of 1868.
	1868.	1881.	
Rawalpindi ..	175,802	211,275	121
Gujar Khan ..	126,126	143,916	114
Attock ..	109,707	133,782	122
Kahuta ..	82,469	87,210	106
Murree ..	81,865	99,193	121
Find, Gheb ..	86,746	103,681	120
Tattehjang ..	94,775	107,100	113
Total district *	707,070	820,512	116

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

"In discussing the increase in population of each *tahsil* the first requirement is a standard to measure that increase and to indicate whether it is normal or not. One gauge is the average rate of increase for the district, and another is in the case of each *tahsil* the ratio between the percentages of increase of males and females. Where the percentage increase of females is higher than that of males, we may suspect that for some reason or other some corresponding number of the males has temporarily emigrated, and where the male percentage of increase is above the female it will probably be found that a male immigration has set in. Where a population of a given tract has not been subjected to the influence of emigration or immigration the percentages of the increase in males and females should agree, or only differ infinitesimally.

	Percentage of increase.			Excess of male percentage over female.
	Total.	Male.	Female.	
Rawalpindi ..	18	22	13	9
Attock ..	26	32	19	13
Murree ..	20	23	17	6

"In the Rawalpindi, Attock and Murree *tahsils*, the percentages of the increases in total population, males and females, are shown in tabular form in the margin. The increase in the population of all three *tahsils* is high. The excess in the two first *tahsils* is due chiefly to the influx of able-bodied men from every quarter in quest of employment. At the time the census was taken, there were very large bodies of daily labourers employed on Railway works in both *tahsils*. The largest number was in the Attock *tahsil*, engaged on heavy cuttings beyond Hajji Sháh and near the Haro bridge. Hence we find the male percentage so much higher than the female percentage of increase in this *tahsil*. The labourers were a motley crew, Cashmiris, Hazáras, Patháns, Western Panjáb Muhámmadans, Jats from the Rechna Doáb, and Hindustánis from Oudh and the North-West Provinces. Most of these had left their women behind.

"In Murree the cause of the influx of strangers was different. The census was taken in February. The rains of 1880 were a failure in the greater portion of the Rawalpindi and Kahuta *tahsils*, and almost entirely in Gujar Khán. This deficiency was followed by, I fancy, the driest cold weather the district ever experienced. There was hardly a drop of rain from September until the end of February, after the census had been taken. Consequently all the cattle had been driven up into the Murree hills for grazing. With each village drove a few able-bodied *zamindárs* went, leaving their women and children at home. I was in camp in Southern Kahuta and across Gujar Khán during the end of February and the beginning of March, and everywhere I heard the same tale: 'Half the cattle have died of hunger the other half have been taken to the hills.'

Chapter III, A.

Statistical.

Increase and
decrease of
population.

In fact so large a number of strangers had penetrated into the hills by the 18th February, that special measures had to be taken for their enumeration.

"In Gújar Khán only is there a considerable excess in the female percentage of increase over the male. This *tahsil* had suffered most from drought, and of all has least waste and grazing land. It lost, therefore, proportionately more of its inhabitants. Most had gone to the hills with cattle, but not a few had wandered north into Ráwalpindi and Attock in search of labour. In Pindi Gheb and Fattah Jang the male and female percentages of increase are nearly equal. Both these *tahsils* had better harvests than Gújar Khán. Some parts of Fattah Jang were very bad, but along the Solánc and elsewhere the crops were good. The *rabi* crops in Pindi Gheb were the best in the district, taking them all round. In Attock and Ráwalpindi the abnormal increase in population is due chiefly to a foreign and temporary element. In Fattah Jang, Pindi Gheb and Murree population has increased rapidly, as there has been and is greater room for expansion than in the other *tahsils*. Kalúta, with the exception of barren hills, and Gújar Khán are very nearly fully cultivated, and possess but little room for an increase in the agricultural population. In neither is there any urban population."

Births and deaths.

Table No. XI. shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and

—			1880.	1881.
Males	...	...	14	27
Females	...	...	11	11
Persons	...	...	25	38

of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA. and XIB. The annual birth-

rates per mille, calculated on the population of 1868, are given in the margin.

The figures below show the annual death rates per mille since 1868, calculated on the population of that year :—

—			1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Aver- age.
Males	...	...	11	26	25	24	18	17	17	20	19	21	37	69	34	26	26
Females	...	...	11	29	26	22	17	17	16	19	18	21	37	65	30	24	25
Persons	...	...	11	27	26	23	18	17	16	20	19	21	37	67	32	25	26

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III. of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death rates in individual towns as are available will be found in Table No. XLIV. and under the headings of the several towns in Chapter VI.

Age, sex, and civil
condition.

The figures for age, sex, and civil condition are given in great detail in Tables IV. to VII. of the Census Report of 1881, while the number of the sexes for each religion will be found in Table No. VII. appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in

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Statistical.

Age, sex, and civil condition.

and in Murree the Hindû population is inconsiderable. The ratio between Muhammadan males and females is remarkably steady through all the *tahsils* of the district. The highest-male ratio is 56 in Attock, the lowest 50 in Gújar Khán, and the district ratio is 54 in the 100 souls. I give below the district ratios per 10,000:—

	Hindus.	Sikhs.	Jains, &c.	Muhammads.	Christians.
Male	6,059	5,825	5,760	5,381	7,396
Female	3,911	4,175	4,240	4,619	2,404

"In discussing the returns of the 1863 census, the large proportion of children excited some attention. The proportion was so much larger than those obtaining in European selected countries that doubts were thrown on the accuracy of the returns by some, while others maintained that the custom of early marriages prevalent in India, coupled with the fact that almost every woman married, was a sufficient reason for the excess. The results of this census clearly indicate that almost every woman who arrives at puberty (19 out of 20) is married, that of males who reach the age of fifteen, three out of four are married, and also that there are certainly more children in India than in European countries. According to the returns children under fifteen in this district are 40 per cent. of the total population, which does not really differ from the results of 1863 census."

Infirmities.

Infirmity.	Males.	Females.
Insane	7	5
Blind	22	26
Deaf and Dumb ...	14	10
Leprous	7	4

Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables XIV. to XVII. of the Census Report for 1881 give further details of the age and

religion of the infirm.

European and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables IIIA., IX., and XI. of the Census Report for 1881:—

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans	2,771	617	3,388
	Parvians	59	65	124
	Native Christians	73	27	110
	Total Christians	2,903	719	3,622
Language.	English	2,622	636	3,258
	Other European languages	35	15	50
	Total European languages	2,657	651	3,308
Birth-place.	British Isles	2,313	482	2,795
	Other European countries	23	9	32
	Total European countries	2,336	491	2,827

But the figures for the races of Christians, which are discussed in Part VII. of Chapter IV. of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birth-place are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified; and were therefore classed as "doubtful and unspecified." The number of troops stationed in the district is given in Chapter V., Section A., and the distribution of European and Eurasian Christians by *tahsils* is shown in Table No. VII.

Chapter III, B.

Social and Religious Life.

European and Eurasian population.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

The dwellings, even of the better sort, are mostly constructed of unburnt bricks, single-storeyed and generally not more than 8 or 10 feet high. The dwellings of some of the Ghakkars, and a few notabilities excepted, a house constructed of burnt brick and lime and mortar is unknown. In the Mokhad hills and other localities stone is much used. Here the houses are almost entirely constructed of boulders, cemented with mud and unplastered. In general, however, the houses are plastered with mud and cow-dung, having flat roofs, constructed in the hills of fir, resting on three rows of wooden supports, the wall being in fact only a screen for privacy and exclusion of weather, not strong enough to support a roof. Across the rafters the roof is covered with branches and leaves, upon which mud is beaten, well plastered with earth mixed with chopped straw, and above all a cow-dung coating. Glass windows and hinges are unknown; even in the best dwellings the doors revolve in wooden sockets, and are closed with a chain and rough padlock. The interior of the dwelling presents, even among the ordinary class of peasantry, an appearance of great comfort. Although the walls and floors are rough and uneven, they have a light coloured appearance, from constant hand-rubbing with a mixture of light clay and cow-dung. In the corner of the room, with its triple row of posts, is a circular article of furniture, about 5 to 6 feet high by 3 broad, called the *gallota*, made of clay, which contains the store of corn; another of the same description contains miscellaneous articles of dress, &c. Several beds (*chárpaís*), some stools, spindles, and one or two other articles of furniture, complete the picture. A large shed adjoining, constructed on the same principle, but less scrupulously kept in regard to cleanliness, shelters the cattle and horses, and another the store of fodder. An enclosure, called *sahn* or *rehra*, forms a kind of compound; and this, with an adjacent higher one for sheep and goats, built up so as to keep out wolves and hyenas, of strong prickly thorns, completes the habitation of one family, more houses being added as the exigency of increasing population may demand. In each village there are one or more *hujras* or general assembly rooms where travellers are entertained and all questions relating to the village, or section of the village to which it belongs, are discussed. The number of *hujras* depends

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Social and
Religious Life.

Villages and houses.

sometimes on the number of *lambardárs*, and always on the state of factions in the village. A number of the foregoing clumps of dwellings massed together without the slightest regard to symmetry, so as to leave narrow lanes through which a laden donkey can scarcely pass; one, two, or more *lujras*; one, two, or more neat mosques, and a clump of trees, generally Persian lilac and mulberry, sometimes of *pípal*, or *bor*—the whole planted on a site above the general level of the country—such are the features of a village in this district.

Food of the people.

The food consists chiefly of *bájra* (spiked millet) during the winter months, and of wheat mixed with barley in the summer. In bad years they content themselves with a kind of pulse, which grows as a trailing creeper in great profusion, and is called *dhakra*. They eat meat, *ghi* (clarified butter), *dál*, spices, and vegetables according to their means. Ten per cent. of the population drink spirits: *charas* is also largely consumed. Kashmiris and Patháns drink tea. The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879, p. 224-5:—

“Wheat, *bájra*, and Indian corn form the staple food of the people of this district.

Agricultural.		Non-Agricultural.	
Description of grain.	Sers.	Description of grain.	Sers.
Wheat	1,200	Wheat	720
Barley	60	<i>Bajra</i>	320
<i>Bajra</i>	225	Indian corn (<i>makai</i>) ..	260
Indian corn ..	225	Rice	40
Jowar	66	Jowar	10
Gram	40	Gram	60
<i>Dal</i> (pulses of sorts)	120	<i>Dal</i> of sorts	160
Total	1,916	Total	1,570

July, August, and part of September. Excessive rain is ruinous to wheat in the end of March, for *bájra* in the end of September, while Indian corn scarcely suffers from excess of rain. An estimate of the food-grains consumed in a year by an average agricultural and non-agricultural family consisting of five persons, one old person, man and wife, and two children, is given above in the margin.

Dress.

The almost universal dress is white cotton of a coarse description, with an occasional blue turban and waistband, loose white leggings (*paijama*) and leather shoes. In Chach and Mokhad, where the population is almost entirely Afghán, the dress of the lower orders is indigo blue, which tints the hands and faces of the wearers, giving them a wild and forbidding appearance. In these tracts, and generally in the western part of the district, the turbans worn are of vast dimensions, and look very imposing. In Khatar, and generally in the hilly tracts bordering on the Indus, sandals are worn instead of leather shoes. They are called *kheri*.

Women,

The women are good looking, tall and graceful, especially in the Chach, Khatar, Gueb, and Sati tracts. They wear the same

kind of costume as the men, with the exception of their trowsers, which are generally of cotton *súsi* dyed blue, with red or yellow lines from top to bottom. These trowsers are very broad at the hip, and seem to be turned in their make into a thousand plaits, ending at the ankle in a tight small band. Though in great subjection, and treated outwardly like cattle, women are very much prized. The greatest misfortune is the loss of a wife. Even a bad one is not readily relinquished. Nine-tenths of the crimes of violence committed are on account of the unfaithfulness of wives; and yet when the Punjab law admitted of their punishment, injured husbands considered it a great misfortune that the guilty wife should be punished for her sin, and ontreated that she might be restored to them. In many instances, the wife has paramount influence in the household. A good deal of ostentation is displayed, and expense incurred in marriages. Private marriages are condemned, and but seldom celebrated. Strange diversities of custom prevail in marriages, and it is a remarkable fact that on marriage some classes of strict Muhammadans give charity to Bráhmans, whose presence they consider necessary at the ceremony, thus denoting their conversion from Hinduism at some remote period.

The Hindú and Muhammadan law of inheritance is not followed in this district, and local usage is not uniform. The most general exception to Muhammadan law is that daughters cannot inherit landed property and houses so long as there are male relatives on the father's side: local custom varies as to the degree of propinquity in comparison of which the daughter has a preferential claim; but the general custom is, that so long as there are any male relatives on the father's side, the daughters cannot inherit: some tribes have given two generations, and others five generations as the limit. Widows are allowed a life interest on their husband's landed property, should there be no male issue; should the latter exist, the widow is allowed maintenance, but no share. Should she re-marry, the property reverts to the relatives of her deceased husband. Some classes make an exception prejudicial to the offspring of marriages in which the mother is of a caste or clan with whom the husband's family is prohibited by the custom of the clan from contracting marriage, and so forth.

Table Vo. VII. shows the numbers in each *talúq* and in the whole district who follow each religion, as ascertained in the census of 1881, and Table No. XLIII. gives similar figures for towns. Tables III., IIIA., IIIB., of the report of that census

Religion.	Rural Population.	Urban population.	Total population.
Hindu ..	703	4,013	1,051
Sikh ..	216	235	217
Jain ..	2	107	13
Musliman ..	9,077	5,180	8,672
Christian ..	4	416	47

give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations, subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully

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Sect.	Rural population.	Total population.
Sunnis Shiāhs	823 70	823 70

discussed in Part I., Chapter IV., of the Census Report. The distribution of every 1,000 of the Musalmān population by sect is shown in the margin. The sects of the Christian population are given in Table IIIA. of the Census Report; but the figures are, for reasons explained in Part VII., Chapter IV., of the Report, so very imperfect that

it is not worth while to reproduce them here. Table No. IX. shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV. of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsils* can be gathered from the figures of Table No. VII., and regarding the population as a whole, no more detailed information as to locality is available. But the landowning classes are wholly, and their village menials almost entirely, Musalmān; Hindūs and Sikhs being chiefly confined to the priestly and mercantile classes.

Fairs.

The most important religious gathering in the district takes place at Nūrpūr, at the foot of the extension of the Murree hills, which runs down into the plains north of Rāwalpindi. Here is a shrine, or *khānqāh*, of a Muhammadan saint called Bari Latif Shah, which is visited by large crowds during the *mela* season, which lasts for a month beginning from 12th May every year. The attendance is not more than about 16,000 persons, of whom it is estimated that some 6,000 come from a distance. In 1870, and again in 1872, on the occasion of the gathering, cholera in a mild form, dysentery, and fever broke out amongst the people assembled. The town of Rāwalpindi is the scene of another religious fair, held once a week, on Thursday, at the shrine of Shāh Charāgh, a Sayad, who died in A.D. 1714, and is an object of great reverence throughout the district and among the Pathāns of the Peshāwar valley. The weekly attendance at this shrine is estimated at 3,000 persons. Once a year, on, or near June 3rd, a special festival in honour of the saint takes place. This is attended by about 8,000 people. A weekly fair, attended by about 1,000 persons, takes place at the shrine of Shāh Sufed, at the village of Delhra Khālsa, in the Kahūta *tashil*, and a yearly fair in April at Attock on the Indus, attended by about 9,000 persons. Altogether, 43 religious fairs are said to be held in the district; none of them, however, except those mentioned, are of any importance.

Table No. VIII. shows the numbers who speak each of the

Language.	Proportion per 10,000 of population.
Hindustani	235
Kanuria, Lahuli and Tibet	1
Dogri	1
Kashmiri	40
Panjabi	9,412
Pashtu	254
All Indian languages, Non-Indian languages	9,984 46

principal languages current in the district separately for each *tahsil* and for the whole district. More detailed information will be found in Table IX. of the Census Report for 1881, while in Chapter V. of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. Pashtu is spoken in the

Makhad *ilāka* of the Pindi Gheb *tahsil* lying along side the Indus between Kālābāgh and Khushālgarh, and in the northern portion of the Attock *tahsil* in what is called the Chach *ilāka*. The inhabitants of the Makhad *ilāka* are Sāgri Pathāns, and of the Chach *ilāka* a miscellaneous body allied to the Yūsafzai Pathāns of the Peshāwar district. There are several dialects of Panjābi spoken in this district. The *boli* of the residents of the Murree hills is very different from that of the Potwār plain below, in the Rāwalpindi, Kahūta and Gūjar Khān *tahsils*. In Fattah Jang and Pindi Gheb a third dialect is spoken, resembling more the language spoken by the residents of the hills round Sukesar and the Thal beyond, which is again not very different from the Multāni language. The Potwār dialect is allied to the Panjābi of the northern Panjāb, that of Gheb to the Panjābi of the south-west Panjāb. The Urdu-speaking inhabitants of the district consist of the better educated classes and of temporary residents whose homes are down country.

Table No. XIII. gives statistics of education as ascertained at

Education.		Male population.	Total population.
Males.	Under Instruction ...	170	198
	Can read and write ...	836	864
Females.	Under Instruction ...	58	89
	Can read and write ...	64	208

Details.	Boys.	Girls.
Europeans and Eurasians ...	87	143
Native Christians ... ..	...	209
Hindus	1,339	209
Muslimans	2,373	130
Sikhs	799	869
Others	3	...
Children of agriculturists * ...	1,731	...
" of non-agriculturists	2,880	...

* Statistics of the number of girls who are the children of agriculturists or non-agriculturists have not been recorded.

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin. The principal schools are described in Chapter V., Section A.

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Education,

the census of 1881 for each religion and for the total population of each *tahsil*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns. Statistics regarding the attendance at Government and Aided Schools will be found in Table No. XXXVII. The

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Education.

Character and
disposition of
the people.

Female education has of late years made great strides; chiefly owing to the exertion of Bedi Khem Singh of Kahar, who succeeded in setting on foot a large number of female schools both in Jhelam and in Rawalpindi. An English newspaper, or rather advertiser, is published at the Panjāb Frontier Press at Rawalpindi.

The character and disposition of the people is thus described by Colonel Cracroft:—

"As a general rule the Muhammadan population is manly, robust, and vigorous. Many classes are passionately addicted to sport, and keep hawks, dogs, and horses. A large proportion of the army is recruited from this district, and some part of the population used in former years to enlist freely in the Sikh service, especially as *Gurcharras* or light Cavalry. In habits and dress they are simple, and unostentatious.

"Crime, as has been already pointed out, is extremely prevalent in the district; especially crime of the more heinous kinds. Human life is entirely disregarded among the wild tribes of the western portion of the district, and the blood feuds of former days are not yet forgotten, but only slumber ready to break out at any moment. Murders are most frequently the results of quarrels about women. The standard of virtue is not high in either sex, and yet a discovered intrigue is instantly and ruthlessly visited upon one or both the offenders. Ordinary spite is now-a-days more frequently gratified by cattle-poisoning than by murder. This offence is now extremely common in the district, and, from the difficulty attending its detection, is practised as often as not with impunity.

"In short, murders on account of the unfaithfulness of women, burglaries and thefts unattended with aggravating circumstances, affrays with and without homicide, may be said to form the staple of crime. As to the Hindūs, they are very much like the Hindū trading population all over the province, and are not ordinarily addicted to crime. When criminally disposed, they prey on the community by extortion and usury, fraud and perjury, rather than by deeds of violence. One class of Hindūs, however, does deserve mention. They are the trading class, or Khattris of Jundāl. If on the one hand the Khattar be fierce and bloodthirsty, the Khatri of Jundāl is courageous, persevering, and, although living from day to day with a knife at his throat, is as defiant as if he were backed by force, far out-weighting that of the Khattars and Khattaks and Afridis together. One feature in the constitution of society, as it exists at present chiefly in the western portion, participated in by Hindū and Muhammadan alike, is the spirit of faction. The whole of Pindi Gheb is divided into two parties, into the politics of which the people of neighbouring tracts zealously enter. This spirit tinges all the transactions of life, and renders investigations into rights and judicial cases generally very difficult and lengthy."

Tables Nos. XL., XLI., and XLII. give statistics of crime; while Table No. XXXV. shows the consumption of liquors and narcotic stimulants.

Poverty or wealth
of the people.

It is impossible to form any satisfactory estimate of the wealth

Assessment.		1863-70	1870-71.	1871-72.
Class I.	Number taxed ..	529	1,053	459
	Amount of tax ..	8,177	20,717	3,636
Class II.	Number taxed ..	110	197	312
	Amount of tax ..	2,511	5,318	3,126
Class III.	Number taxed ..	46	96	72
	Amount of tax ..	2,117	3,737	2,251
Class IV.	Number taxed ..	7	25	7
	Amount of tax ..	1,051	1,829	1,087
Class V.	Number taxed ..	..	72	..
	Amount of tax ..	..	7,539	..
Total..	Number taxed* ..	1,013	1,464	778
	Amount of tax ..	14,162	38,559	10,238

* This is exclusive of Government officials and the servants of Companies. Including them, the totals would be, number taxed 1,519; amount of tax 51,431.

of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only three years for which details are available; and Table No. XXXIV. gives statistics for the license tax for each year since its

imposition. The distribution of licenses granted and fees collected in 1881-82 and 1882-83 between towns of over and villages of under 5,000 souls, is shown in the margin. But the numbers affected by these taxes

	1881-82.		1882-83.	
	Towns.	Villages.	Towns.	Villages.
Number of licenses ..	299	957	358	1007
Amount of fees ..	6,640	12,188	8,055	15,655

are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are

scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gain from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below in Section D.

The people as a rule are well off; the assessment of the land-revenue is light, and the profits of the farmer large in proportion. A holding of 15 acres of average land will enable a man to support his family in tolerable comfort. The number of large incomes however is not great. The ordinary expenditure of a well-to-do cultivator is estimated as varying from Rs. 9 per month in the western portion of the district to Rs. 12 in the east. For this sum an ordinary family of, say, five persons can live comfortably. A shopkeeper, who has to buy things which a cultivator supplies from his own garden plot, will spend from Rs. 12 per month in the west to Rs. 15 in the east of the district. Life can be supported in the west by an adult upon Rs. 2 per month. In the east a man must earn at least Rs. 2½ per month in order to keep body and soul together.

SECTION C.—TRIBES, CASTES, AND LEADING FAMILIES.

Table No. IX. gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA. shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Panjāb, and most of them in many other districts, and their representatives in Rawalpindi are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI., of the Census Report for 1881. The census statistics of castes were not compiled for *taksils*, at least in their final form. It was found that an enormous number of more clans or subdivisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made

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tribes and castes.

for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important landowning tribes is broadly described below in the separate description of each.

The principle class distinction recognized among these tribes is that of *sahu* and *zamindár*. The word *sahu* is perhaps, most aptly translated by our "gentle." *Zamindár* means "man of the soil," and is used by the *sahu* classes to denote all who cultivate with their own hands, these being looked down upon as an inferior creation. Most of the Rájput tribes, the Sayads, Dhánds, Satis, and Ghakkars are *sahu*. The Jats are *zamindárs par excellence*. With regard to this distinction the Settlement Officer (Colonel Cracroft) remarks:—"If a landowner be asked 'what class a person belongs to, he will generally reply *sahu* or *zamindár*, 'and though he will ordinarily name the particular class in the former, he is seldom able to do so with regard to the latter.'" All the miscellaneous castes that compose the mass of the agricultural community are included in this generic term. Further south too the Jats are called *zamindár*, but there the term is one of which they are rather proud. Here, on the other hand, it is a term almost of reproach, and, however wealthy, a *zamindár* must keep at a respectful distance from his *sahu* neighbours. Intermarriages between the two ranks are very rare. A *sahu* girl would under no circumstances be given to a *zamindár*, though the converse is sometimes permitted.

Jats and Rájputs.

In the Ráwalpindi district, tribe rather than caste is the unit of society, and it is exceedingly difficult to draw a line between Jats and Rájputs. The *sahu* (see above) will commonly call himself a Rájput; while the *zamindár* will be called, at least by others, a Jat. The figures given below show the principal Jat and Rájput tribes as returned at the census of 1881. But in many cases the figures are shown twice over, the people having returned both tribe and clan, and the former, like the caste itself, being often nothing but a tradition of origin. Thus among the Rájputs 3,909 Bagial have also shown themselves as Punwár, 654 Kaniál, and 541 Khag as Bhatti, 1,533 Kaniál as Chauháns, 641 Kaniál as Sati, and so forth; while 1,939 persons have actually returned themselves as both Bhatti and Tánwar. So among the Jats, 359 Bagial are shewn also as Punwár, and 264 Daniál as Langa. In the eastern part of the district Jats form the mass of the agricultural population. They are excellent and industrious cultivators.

Sub-divisions of Rájputs.

Name.	Number.	Name.	Number.	Name.	Number.
Bhatti	30,391	Dhanál	4,325	Masí	8,920
Bagial	4,778	Dhawal	11,729	Tanaull	1,786
Pathania	619	Dhadi	483	Tarand	1,054
Punwar	7,174	Soti	1,407	Jodrah	5,891
Tanwar	5,187	Sati	823	Sati	7,183
Janjua	16,236	Kaniál	3,218	Khetwal	1,291
Chibh	511	Langa	464	Bharu	3,258
Chauhan	3,629	Mankas	12,619	Khag	643

Sub-divisions of Jats.

Name.	Number.	Name.	Number.	Name.	Number.
Bains	1,922	Dalal	443	Bagial	1,676
Bhatti	2,050	Gondal	611	Punwar	814
Chauhan	1,037	Langa	479	Daniel	6,340
Chima	602	Varaich	362		

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Jats and Rajpûts,

Jodrahs,

The Jodrah tribe is numerically small, but is by far the most important tribe of the Pindi Gheb *tahsil*. They are of Rajpûr origin, but now exclusively Muhammadans by religion. The tribe has its name from Jodrah, a Rajpûr who is said to have been converted from Hindûism in the time of Sultan Mahmûd. He settled in Jammû, and his descendants for some generations resided there, until one of them, Bhorî Khân, migrated to Darahî, near the present Pindi Gheb. Later his grandson Shahbâz Khân migrated further west, crossing the broad sandy *nallah* called the Sîl which passes just to the west of Pindi Gheb. The first *malik* who became of any importance was Aulia Khân, who in the eighteenth century overran a considerable tract, embracing the *ilâkas* of Nâla Sohân and Sîl in this district, and Talagang in that of Jhelam. On the advent of the Sikhs his son Amânât became nominally subject to the Sukarchakîa chiefs, but continued practically independent. His son Nawâb held in farm from Ranjit Singh the *ilâkas* of Sîl and Bâla Gheb. In 1813 he rebelled, and was expelled from the district. His son Ghulâm Muhammad however was allowed a one-fourth share (*chahâramî*) in the revenue of the Sîl *ilâka* and of several villages in other parts of the family estates. A *jâgir* of Rs. 1,575 a year was also given to the two brothers, Aulia Khân and Fatah Khân, who showed themselves actively loyal in 1857, and received presents of honour. A time-honoured feud between the Jodrahs and the Ghebas was ended by an intermarriage, Aulia Khân having married the daughter of Rai Fatah Khân, Gheba, of Kot. Fatah Khân the other brother died some years ago leaving three sons—Nawâb Khân, Amânât Khân, and Amir Khân. Nawâb Khân now represents this branch; he has married the daughter of Aulia Khân.

The tribe holds altogether 67 villages, paying a revenue of Rs. 28,048. At annexation the family was found to be in the enjoyment of the proprietary dues already mentioned, of one-fourth the revenue of most of these villages. In Sîl this was retained. In other *ilâkas* it was resumed, compensation being made by an exceedingly light assessment of the villages adjudged to them. The family are divided into four branches, the *Maliks* of Pindi Gheb, heads of the tribe; the family of Dandi and Languriâl; the family of Khunda; and that of Kamaliâl. They are fine, spirited fellows, taking great delight in field sports, especially in hawking. They are quarrelsome, however, and always ready for a brawl, turning out on the least provocation to settle their grievances by a free fight with sticks and stones. The Khunda branch are said to be the finest specimens of the race.

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Ghebas.

The Ghebas are intimately connected with the Siāls of Jhang and the Shalpur Tiwānas, all three tribes being, in fact, descended from a common ancestor. The Ghebas appear to have entered the Panjāb some time during the 13th century, probably towards the end of it, and settled down in the wild hilly country between the Sohan and the Indus. Here they held their own against all comers, in a constant state of feud with the neighbouring tribes of Awāns, Ghakkars and Jodrahs, till the days of Sirdār Chharrat Singh Sukarchakia, grandfather of the great Ranjit Singh. This chief reduced them to nominal obedience; but neither he nor his successors realized much revenue from the sturdy Ghebas. Rai Jalāl, the Gheba chief, managed his old territory and paid revenue only when the Sikh chiefs were strong enough to enforce their claim. The present head of the clan is Sirdār Fatah Khān of Kot, an Honorary Magistrate, and much respected in the neighbourhood. He holds *jāgirs* and *chahūrams* worth Rs. 1,381 and is proprietor besides of eleven whole villages and of shares in seven others. The Ghebas are a fine hardy race of men, full of fire and energy, but quarrelsome and quick to resent a real or imaginary injury. Their feuds with the Jodrahs used to be notorious. The quarrel has, however, been healed by the intermarriage already mentioned.

Gujars.

The Gujars of Rāwalpindi are excellent cultivators, and are scattered over the whole district, being numerically the strongest in the neighbourhood of Chach upon the Indus.

Pathāns.

The Pathāns also are thickest in Chach, and are a fine race and excellent agriculturists. They keep much apart from their neighbours of other races, and as a rule speak their own language Pashtu, often not even understanding Panjābi, the ordinary language of the district. The principal subdivisions are shown below; the Mukhad hills too are held by Pathāns.

Sub-divisions of Pathāns.

Name.	Number.	Name.	Number.	Name.	Number.
Ekar	496	Khatik	347	Loli	1,088
Hangash	369	Dinzak	826	Mo'sand	400
Tarin	609	Sargani	674	Yuzfai	1,470
Akhankhel	354	Swathi	302	Sindhan	1,019
Jaddan	279	Ghulzai	1,768	Sagri	1,298

Khatris.

The Khatris are the traders of the villages and towns, and need no special mention beyond the fact that in cunning and rapacity they equal, if they do not surpass, their counterparts, the *banias* of the lower provinces. Their divisions as returned at the census of 1881 are shown below.

Sub-divisions of Khatris.

Name.	Number.	Name.	Number.	Name.	Number.
Bunjshi	16,155	Kapur	1,459	Marhotre	590
Babri	3,563	Khaune	437	Bhasin	1,259
Khokhar	7,276				

A large numbers of Kashmiris work as day labourers through the winter, returning to their homes in the summer months; those who are resident in the district are recent immigrants, and form a distinct community of their own, mingling as little as possible with the original inhabitants. They are to be found in every village as weavers, oil makers, or farm and village servants.

The population being almost entirely Musalmán, the Bráhmán of Ráwalpindi finds little scope for the priestly character. Bráhmáns are however numerous, employed chiefly in commercial and agricultural pursuits. They are all of the great Sársút branch. Their main division is into Muinháls and Bunjáhis. The Muinháls consider themselves, and are considered by their neighbours, of superior caste to other Bráhmáns. They are not particular, however, as to their employment, and till the soil and hold the scales without degradation to their caste. They enlist freely in the army and indulge in spirituous liquors in a manner that would scandalize a Bráhmán of the south. It is said that this freedom of action dates from the time of Vikramáditya, when the Muinhál Bráhmáns threw off many of the restraints by which in common with other Bráhmáns they formerly were bound. They are subdivided into seven classes, named Datt, Bali, Chibbar, Vaid, Mohan, Lau, and Bhínwál. Of these, the two last named are somewhat inferior to the others, and the five superior classes will not give their daughters in marriage to them, though they have no objection to taking their daughters as wives for their own sons. Each class eats separately, and will not take food from the same dish as one of another class. The Bunjáhis are infinitely subdivided. More than 20 main subdivisions are given. Five of them, however, are superior to the others, named respectively, Sudhán, Sikhan, Bhaklál, Bhog, and Káli. The daughters of these classes intermarry with the Bhínwáls, and on occasions with the superior classes of Bhuhnáls, but, as a rule, they refuse their daughters to the inferior classes of their own branch. The Bráhmáns of the Murree hills are of two classes, Pakúria and Dhakoehi. These do not intermarry or eat together. They are said to allow the remarrying of widows, and to admit the issue of such a marriage to equal rights with other sons.

The Sayads of Ráwalpindi are much the same as in other parts of the province, the worst agriculturists known. They have however, enormous influence over the Muhammadan population. They are found in all parts of the district, holding here and there considerable properties. The most influential families are those of Zíárat and Dhulíán in Pindi Gheb, the *pírs* of which have disciples not only in this but in other districts beyond the Indus, and even as far as Kábul—and of Jhang in the Ráwalpindi *taluk*, who exercise religious sway over the lower Murree hills. The hill tribes consult the *pírs* of Plassi in Hazára. Many influential Sayads have *jágírs* and other emoluments from the State.

The rising of the Dhúnds in 1857 has been already mentioned. They and the Satis are the most powerful tribes of the Murree hills, and rank high among the *sahu* classes of the district. The Dhúnds occupy the northern hills, the Satis those to the south.

Chapter III, C. Tribes, Castes, and Leading Families.

Kashmiris,
Bráhmáns,

Sayads,

Dhúnds and Satis,

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 Tribes, Castes,
 and Leading
 Families.
 Ghakkars.

Both tribes claim descent from an ancestor of the Prophet, but are in all probability of Hindú origin. Some of the leading men of both tribes enjoy *jágirs*. They are important because of their connection with the wild tribes of Hazára.

There are sixteen or seventeen distinct subdivisions of the Ghakkar * tribe, of which the most noted are the Admál, Sarangál, and Ferozá, the two former names being derived from Sultáns Adam and Sárang. The principal families now existing are those of Kanhoti, Murianda-Soháwa and Pharwála (Admál), Mandla and Sayadpur (Sarangál), and Sang (Ferozá). The Kanhoti family, once of considerable importance, have now almost entirely lost their possessions, nothing being left to them but a *talukdári*, or seigniorage allowance from a few villages. Several members of the family have served in British irregular cavalry regiments, and also in the police. The heads of the family enjoy small annuities from the Government. The Murianda-Soháwa family has fared better, and holds several villages in proprietary possession. It also receives a yearly *inám* in perpetuity, of Rs. 230. The Pharwála Ghakkars at the time of settlement claimed 80 villages, but having been dispossessed since the advent of Sikh rule, they failed to substantiate their claim. Some of them enjoy pensions for service rendered at annexation. In 1879 a *chaháram* or one-fourth share of the Government revenue in 34 villages in *tahsil* Kahúta was assigned to the heads of eleven families of the Pharwála Ghakkars. The grant amounts to Rs. 1,500 per annum, and is in perpetuity; but succession is limited to male heirs, and is subject to the approval of the local authorities. The Mandla family was one of great note, and received considerable *jágirs* from the Sikhs. At annexation the head of the family, Sháh Wali Khán, who died in 1883, obtained a *jágir* of Rs. 1,200. This was however, confiscated on account of the rising attempted by his son, Núdir Khán, in 1853. The Sayadpur Ghakkars did good service at annexation, and enjoy proprietary rights in several villages. The Sang family has retained almost all its possessions, and has a fine estate of seven villages from which it takes rent in kind. The property is situated in the southern portion of the Gújar Khán *tahsil*. The other families need no detailed mention. They are mostly located in the *tahsils* of Kahúta, Gújar Khán and Ráwalpindi. In some cases they are proprietors of whole villages, in others of their holdings only. In a few instances they have been recorded as simple tenants.

They are a fine but proud race, and disdain as a rule to intermarry with any other tribe. Their daughters observe the strictest seclusion, and are given in marriage, out of the tribe, to none but Sayads. Their sons too are chary of bestowing themselves in marriage to any but a Ghakkar maiden. Some of the high-born tribes, however, of the neighbourhood are occasionally honoured. The Satis, Dhúnds, and Gharwáls are considered to be *sáhu*, or of gentle blood, and when a suitable match cannot be

* For a history of the tribe, see *ante*, p. 31f. See also "Punjab Chiefs," p. 62 and *Set. Rep.*, para. 313.

obtained within his tribe, a Ghakkar will sometimes take a wife from them. If, as will happen at times, a Ghakkar does marry one of a lower caste, the issue does not succeed to property, not, at any rate, on equal terms with brothers, sons of a Ghakkar mother. Widows are not allowed to remarry, but live apart or with a near member of the husband's family. In figure, the Ghakkar is strong, well-knit, and active. He is justly proud of his ancestry, and in his mind and bearing is decidedly a gentleman. As agriculturists, the Ghakkars do not excel, refusing except in extremity to labour with their own hands. For they still cling to their ancient tradition of rank and property, and are still looked up to in the district as men of rank and influence. Though reduced by the Sikhs to poverty, in many cases to abject poverty, they would in times of commotion assuredly take the lead one way or the other. The Ghakkar family of Khánpúr in Hazára, will be alluded to in its proper place. They have received a different treatment from our Government to that which the Ghakkars of Ráwalpindi have received, and, though ousted by the Sikhs, have been restored to their ancient position as lords of a considerable territory.

The Aroras of Ráwalpindi are shop-keepers and traders. They are most commonly found in Ráwalpindi, Attock and Pindi Gheb *tahsils*. The three Hindú tribes of Khattris, Bráhmans, and Aroras monopolize the whole trade of the district. At the census of 1881 we find 2,966 returned as Uttarádhi, and 4,886 as Dahre.

The true Mughals of the district are descendants from small colonies left by various invading Mughal armies. The census figures greatly exaggerate their true numbers, it having become the fashion in the Salt Range tract to claim Mughal descent.

The Awáns are an important tribe in Jhelam, and their history has been fully given in the account of that district. In Ráwalpindi, though numerically important, they are scattered over the district in small unimportant communities. They are good and industrious cultivators.

Though not a numerically large tribe, the Khattars* are politically among the most important inhabitants of the district. They claim a common descent with the Awáns and Khekars from Kutb Sháh, who probably came into India with Mahínúd of Ghazni. The Khattars are said to be descendants from Chohán his youngest son, who established himself at Niláb on the Indus, where for many years the tribe maintained its position. It was at last driven out by a Hindú tribe, in 1175, but the chief, Khattar Khán, returning with the army of Shaháb-ud-dín, recaptured Niláb, and the tribe, taking its name from this leader, spread over the open country between the Indus and the Khairi Murat hills as far as Ráwalpindi, dispossessing the Awáns and Gújars. The tract thus occupied takes its name of Khattar from this tribe. They held their possessions until the time of the Sikh conquests. Even then they were not entirely ousted, but were allowed to retain *chahárams*, which, together with certain *jágírs*,

Chapter III, C.
Tribes, Castes,
and Leading
Families.

Ghakkars.

Aroras,

Mughals.

Awáns,

Khattars,

* See "Punjab Chiefs," p. 561, and Settlement Report, para. 328.

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Khattars.

they still enjoy. The old head of the family was Fatah Khán, Drek, who was conspicuous for his loyalty in 1857. He died in 1880 leaving two sons, but they have ruined themselves by a lawsuit about their father's property; and now the most powerful man of the tribe is Nawáb Khán, also of Drek. Fatah Khán's *jágir* amounted to Rs. 1,720, and he held as proprietor ten whole villages and shares in several more. Muhammad Hayát Khán, C.S.I., formerly Aide-de-Camp to General Nicholson, now an Assistant Commissioner, is also of this family.

The Khattars enjoy an unenviable notoriety in regard to crime. The tract has always been one in which violent crime has flourished; they are bad agriculturists, extravagant in their habits, and often backward in paying their revenue. They do not allow their daughters to inherit except in the case of intermarriage with members of the family, and then only for some special reason. Intermarriage in the Drek family has been carried to such an extent as to be traceable in the degeneracy of its present members.

Paráchas.

A tribe of Muhammadan traders, found principally in towns upon the Indus, and especially in Attock and Makhad, where they carry on a thriving business with traders from Afghánistán.

SECTION D.—VILLAGE COMMUNITIES AND
TENURES.

Village tenures.

Table No. XV. shows the number of villages held in the various forms of tenure, as returned in quinquennial table XXXIII. of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main subdivisions of the village following one form, while the interior distribution among the several proprietors of each of these subdivisions follows another form which itself often varies from one subdivision to another. In spite of the troublous times through which they have passed, the village communities of Ráwalpindi appear to have held together wonderfully. A few of the *zamindári* villages are in the hands of one proprietor, and some among the chiefs of tribes hold, as has been already seen, estates of several villages. But as a rule the *zamindári* tenure exists when the proprietors form a small and united body, and have either never departed from the ancient form of a common undivided holding, or deliberately elected at the time of settlement to return to it. No less than 13 villages, which had before been divided on ancestral shares (*pattidári*), elected this change, finding it less troublesome to throw the profits into a common fund and divide them, than to manage their holdings separately. The division of profits in the *zamindári* villages is by no means uniform. The standard even of distribution varies; that of ancestral shares being by no means universal. In some cases the shareholders divide the gross profits in kind and each converts his own share into cash and pays his own

share of the revenue. In others the whole proceeds are converted into cash, either with the village Khatri or otherwise, and the net profits are divided after paying the revenue. In some estates in Chach, where rents are realized from the tenants in cash, the rental is often divided beforehand on paper, and separately realized, any balance occurring to the detriment of one shareholder being made good by all on rateable shares.

The modes of distribution of the proceeds of common land held by a *pattidari* community are equally diverse. In *pattidari* and *bhayachara* properties, there are large subdivisions called here, as further south, *tarafs*; and the *tarafs* are farther subdivided into *pattis*. Each *taraf* is called after the ancestor of its members. In *bhayachara* villages, *tarafs* and *pattis* are generally formed by different tribes. It is by no means uncommon to find different tenures existing side by side in the *tarafs* of the same village. There are several curious local designations for shares in estates. In *ilika* Sohán, in Pindi Gheb, a share is called a *sum* or "hoof," a village being divided into so many "horses," and each "horse" into four *sums*. In the rest of Pindi Gheb, in Chach and in Khattar shares are called by the name of *rassi* (rope). Elsewhere throughout the district they are commonly called *hund*, or *wand*. The Ghakkars used to divide land into divisions which they named respectively, "ploughs," *asámi*s and "horses," 10 *ghomúos* (acres) was called a "plough," as much as one plough could turn up; 10 ploughs constituted an *asámi*, as much as one man could look after; a "horse" represented 15 ploughs or $1\frac{1}{2}$ *asámi*.

In Chach the division of land is very intricate. The principal standard of measurement is a *páo*, and each village is divided into a number of *páos*, subdivided into *ádhpáos*, *tripáos*, and *chittáks*. This complication is increased by the conformation of the valley. The holdings are long strips, often not more than two feet wide, so narrow as to be incapable of being traced on paper, even on the large scale of the settlement village maps. Such holdings are appropriately termed *rassís* or "strings." The holders of these villages are mostly Patháns. The tenures are pure *pattidari*, division being strictly upon ancestral shares; indeed, until very lately in two Patháns villages, the custom obtained of the redistributing all the lands of the village after a term of years. This custom was only abandoned at the time of settlement.*

In *bhayachara* villages the holdings are regulated by possession, ancestral shares having fallen into abeyance. This is of course the essence of the tenure; but there is a curious variety of it found in this district. The system is as follows:—The possession of land has ceased to correspond with ancestral right, and each sharer has acquired a right to his own holding. The revenue assessed upon the village is distributed among the holdings either by fixed rates on the capacity of land, or by one

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* The custom of *resh* or periodical redistribution of holdings, as it exists among the Pathán tribes of the frontier, is described at length in the appendix to the *Gazetteer* of the Bannu district.

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average rate per acre, or in some lightly assessed villages by a lump sum on holdings. So far these are the features of an ordinary *bhayachāra* tenure; but instead of each man making what he can out of his own holding, and taking all the profit after paying his quatum of the revenue, in these villages the profits of the whole are massed together and divided in rateable proportions on the extent of holdings, the revenue assessed being in some cases the standard of comparison, while in others the common profits are divided according to ancestral shares, even though the holdings are of various extent, and ancestral right has long ago been discarded as a standard of the size of the holdings. It may be doubted whether such a tenure ought to be classed as *bhayachāra* at all. It does not seem, in fact, to fall within the definition of either one of the three standard types.

Village officers.

No *zaildārs* or chief headmen have yet been appointed in the district. The figures in the margin show the number of headmen in the several *tahsils*. Village headmen succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner, each village, or in large villages each main division of the village, having one or more who represent their clients in their dealings with the Government, are responsible for the collection of

<i>Tahsils.</i>	Village headmen.
Rawalpindi	798
Fatahjang	614
Attock	623
Onjar Khan	555
Murree	297
Findli Ghob	353
Kahuta	419

the revenue, and are bound to assist in the prevention and detection of crime. In the district of Rāwalpindi, where violent crimes are very prevalent, the last is their most important duty. They are remunerated by a cess of five per cent. on the land revenue, which is collected in addition to the revenue for which they are responsible. In addition to this, *ināms* are granted to the headmen, called *chaudhris* of *ilākas*, at present charged to the Patwāri fund. This measure was rendered necessary by many of the headmen having been cut down from the large emoluments which they enjoyed under former Governments, to a minute share in the five per cent. allowance of our system. No special duties are performed by the headmen who are also *inām khors*. The *ilākas*, together with the prevailing tribe and number of *chaudhris* in each are shown in the table on next page.

Riparian customs.

The disturbance of area caused by river action in this district is very limited. The Jhelam flows through high mountainous and precipitous rocks; the Indus and Harro seldom affect the lands on either sides: the Sohan is the only river that does to some extent affect the lands through which it passes. Instances never occur in which villages or large tracts are transferred bodily from one bank to another; nor in which large tracts are submerged, and after losing their identity are thrown up on the opposite side. The boundaries of villages on the same or on opposite banks remain generally unaltered. The boundary marks, if destroyed by floods, are restored after subsidence of the waters. The rights in property remain therefore unchanged both in villages on opposite banks and neighbouring villages on the same bank.

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Village officers,

Name of Tehsil.	Name of Ilaka.	No. of villages.	Amount of revenue, 1883-84.	Prevailing castes in the villages in each ilaka.	No. of Jansadars and Chaudhars.
RAWALPINDI	Ara	36	12,372	Awan... ..	2
	Bunda	53	14,101	"	2
	Phulgron	13	8,594	Rajput	1
	Takhtpari	42	19,607	"	1
	Takhtpari	71	26,624	"	2
	Rawalpindi	40	9,611	Awan... ..	2
	Saidpur	44	10,050	"	2
	Sang Jani	61	21,242	Rajput	1
	Kuri	38	10,780	"	2
	Khatora	33	7,539	"	2
Total ...		434	144,429	...	24
GUJAR KHAN	Dawal	56	21,779	Jat	4
	Devi	80	43,213	Gujar... ..	4
	Sukho	102	33,713	Awan... ..	0
	Guliana	99	89,616	Jat	5
	Nirali	41	33,314	"	1
Total ...		378	175,165	...	20
PINDIGHER	Jandel	38	30,328	Awan	3
	Sil	61	81,552	" ... ..	...
	Khanda	17	2,455	"	3
	Makhad	12	5,443	Pathan ... ..	...
Total ...		131	70,978	...	6
ATTOCK	Haveli	48	27,934	Awan	3
	Sarkani	42	41,797	Pathan	7
	Sarwala	35	10,272	Awan	1
	Nala	24	13,449	"	1
	Harro	40	25,905	"	2
Total ...		193	119,357	...	13
KAHUTA	Jasgam	22	1,668	Mughal	2
	Kallur	74	43,653	Rajput	8
	Kahuta	00	9,304	"	1
	Kabra	45	12,582	"	5
	Naral	18	1,610	"	1
Total ...		219	68,687	...	17
FATAHJANG	Asgam	36	24,970	Rajput	2
	Sohan	57	44,518	"	5
	Fatahjang	29	10,392	Awan	2
	Kot	42	9,885	" ... ..	...
	Nala	25	12,640	" ... ..	...
Total ...		189	102,365	...	9
MURREE	Charikan	12	1,404	Rajput	1
	Dawal	86	2,088	"	2
	Kothi	18	2,235	"	1
	Karor	23	1,822	"	3
Total ...		89	7,554	...	7
Grand total ...		1,033	6,88,535	...	96

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Riparian customs.

The only custom provided for in the Settlement Records is that regulating property between owners of the same village, which is thus described :—In villages where land is lost or gained and increase or decrease in the assessment is made by Government according to the 10 per cent. system, the proprietor whose land is lost receives the benefit of the decrease or he pays the increased demand if the alluvial land has gone to him. If no reduction is allowed on account of diluvion, and the land lost exceeds 10 per cent. of the land held by the proprietor, the loss falls on the whole village, and the revenue demand is redistributed on the whole village. If any proprietor loses less than 10 per cent. of the land in his possession, no redistribution of the assessment is made. If all the land of a proprietor is lost he gets an equivalent area from the common land of the village ; but if the lost land is thrown up again it becomes the common land of the village. The proprietor is however at liberty to take the land ; but in that case he must relinquish the land he got from the common land which then becomes common again. If there is no common land, the assessment on the land lost is distributed on the other proprietors, but the proprietors do not make good to the proprietor whose land is lost any equivalent from their own lands. Land thrown up again goes to the proprietor who lost it. If the land gained is less than 10 per cent. of the proprietor's holding, no change is made in the distribution of the assessment of the village, but if it exceeds 10 per cent. of his holding and notwithstanding no increase is made in the assessment by Government, a redistribution of the assessment takes place whether the proprietor cultivates the land or not : failure to cultivate does not exempt him from liability for the assessment. If new alluvial land is gained, it belongs to all the proprietors in proportion to the shares held by them in the village.

The assessment is paid by the proprietors *pro rata*, according to area received by each. When loss or gain occurs in land cultivated by a hereditary tenant who pays cash rent to the proprietor, if the loss is more than 10 per cent. of the land held by the tenant, and does not exceed 10 per cent. of the whole holding of the proprietor, the tenant receives from the proprietor either a reduction in his rents in proportion to the loss, or else an equivalent area of the same quality as the land lost. In the case of a tenant whose holding has been lessened by diluvion, when the same or other land is gained in excess of 10 per cent. of the tenant's holding, the tenant pays a proportional increase ; but the tenant has no right to any land in excess of what he originally held. This rule applies also if the tenant's holding is in village common.

Proprietary tenures.

Table No. XV. shows the number of proprietors or shareholders, and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful ; indeed, land tenures assume so many and such complex forms in the Punjab that it is impossible to classify them successfully under a few general headings.

The following table gives a general view of the revenue paid by different classes of proprietors at the Regular Settlement :—

	Rs.
Persons holding superior or <i>talūqdari</i> rights pay	27,000
Original proprietors' pay	5,27,202
New proprietors with share in village responsibility	1,08,862
Malik Qabza paying by distribution of Government revenue only	15,789
Do. inferior proprietors paying besides the Government demand a percentage fee as well	50,812
Total	7,29,665

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Classes of
proprietors.

The following interesting sketch of the policy of the Governments which preceded our own, so far as it affected the proprietary tenures of the district, is taken from Colonel Craicroft's Settlement Report :—

Proprietary rights
under former
Governments.

"Sufficient has already been stated in the second chapter to shew that, from the oldest times the district has been overrun by hordes of invaders, from the Greeks to the Afghāns. These invasions have left but few and very faint traces, for the district was not an alluring one to tribes impelled by the thirst for plunder and wealth to more distant lands. They swept through it and disappeared, sometimes leaving a few settlers to perpetuate their memory, but more often disappearing without leaving a trace for history to record. The temporary desolation, the plundered houses, and deserted home-steads, were all things of the hour, and are now forgotten. And yet perhaps, it would be incorrect to say that no trace at all is left of an ever-fluctuating existence, uncertain of peace even for a moment. It is to be discerned in the restless, fickle, and inconstant character of the population, and in the party spirit and state of faction, the blood feuds and fierce enmities, which exist to the present day. These are worst in the western portion of the district, where for centuries no strong Government has existed capable of curbing the passions of the people. The rule of the Gakkhars subordinate to the Mughal emperors reigning at Delhi, did not extend beyond the Margalla pass, and the Khattaks exercised but limited authority. The Delhi emperors treated this as one of their outlying *Sibaks*, and held a nominal sway. The Gakkhars reigned only as feudal lords, and they were at the mercy of successive invaders. They exacted tribute from some, and managed their estates or principality fiscally. They also acquired rights in land, and now exist as part of the proprietary body of the district.

"The Sikhs supplanted the Gakkhars. Their rule was a military despotism. They interfered largely with the landed tenures. Their aim was to exterminate all classes and families with any pretensions to ruling power, and their strongest measures were accordingly levelled against the Gakkhars, and all the gentry who shared with them in the management of the country. Their custom was first to grant a *féqir*, to resume it later, granting in lieu a *chahdram*, or fourth part of the assets or revenue, as the case might be, and ultimately to absorb the *chahdram*, substituting for it an *indm* or two granted to the principal men of the tribe. This process was not effected without blood-shed and political commotions; but such has in turn been the history of the chief families of the district. The Sikhs were most powerful in the eastern part of the district. Accordingly, we there find the Gakkhars exiles, or reduced to abject poverty; the Janjūas in receipt of comparatively small *indmas*, the Goloras almost extinct as a powerful clan; the Garhwāls, Daldās, and Dandās shorn of the greater part of their possessions, beholding strange people, Brāhmans and others, proprietors of their lands. The Sikhs did not, as a rule, take the proprietorship of land into account at all. They simply looked to their revenue. If a proprietary body was willing to engage for the revenue on their terms, well and good; the engagement was made

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with the head-men of that body, who generally received *ināms*, and were always able, from the support they received from the Sikh officials, to obtain for themselves terms more favourable than the body of proprietors. If, for instance, the revenue was taken by appraisement of the standing crop, the *lambardār*, or *mugaddām* as he was then called, had his crop appraised at more favourable rates; and if there was a lease, he would often evade payment of the demand on his own land, or be let off with a nominal amount. The rest of the proprietary body was ignored altogether. If, on the other hand, the proprietors were refractory, the Sikhs did not hesitate to farm the estate, locate cultivators with all the rights of property, and expel the rightful owners. The result of this state of things in the eastern part of the district has been indescribable confusion in the tenures. On the annexation of the province to the British Crown, all the resident classes, whether original proprietors or not, at once came forward and engaged for the revenue; and it has been only by slow degrees that the proprietors have ascertained that the British Government recognizes rights in the soil, which the Sikh power ignored. In the western portion of the district, parts namely of the *tahsils* of Fattah Jang and Attock and the whole of Pindi Gheb, Sikh rule was established later, and was never so fully developed. Some tribes, it is true, such as the Tarkhelis, were subdivided, driven to their Gaudgarh fastnesses, and dispossessed of all their rights in this district; but others, the Khattars, Ghobas, and Jodrahs for example, retained their *chahdrams* and managed their estates more or less directly. In this part of the district, therefore, we find the rights in property much better defined, and the proprietary body in much greater force."

Superior proprietors.

Colonel Cracoft thus describes the *talúqdāri* rights as fixed at settlement :—

"There have been few large cases in which *talúqdāri* allowances have been awarded to superior from inferior proprietors. The generality of these awards have been in recognition of superior rights exercised by some classes, who, though now debarred from the managements of the estates, yet received by prescriptive right certain dues which they had acquired either from being rulers of the country, or from being managers during Sikh rule, or from being the real proprietors but dispossessed, and receiving these small dues in acknowledgment of their original right. The principal case adjudicated is that of the Malik of Pindi Gheb, who formerly received a *chahdram* from many villages of which they were the proprietors, and who in lieu thereof now receive a *talúqdāri* allowance, and an *inām* out of the revenue."

The *chahdram*
tenure.

The *chahdram* tenure which has been frequently mentioned in foregoing paragraphs, is practically an alienation of one-quarter of the revenue, though it is in technical language described as nothing further than a "proprietary profit." The practice out of which it arose was simply as follows :—The Sikh system ordinarily was to collect from the actual cultivators as much as could possibly be wrung from them. But finding it necessary to leave some means of support to the tribal chiefs, they did it by foregoing their right to one-fourth of the produce. Under the Sikhs this was clearly an alienation of revenue. But when the Regular British Settlement was effected, the Government elected to look upon the portion granted to the chiefs as a proprietary profit, and they granted it not by an alienation of collected revenue, but by a reduction of the assessment. Thus the two systems of *talúqdāri* and *chahdram* are somewhat similar, the difference being that the former is paid by the owner in addition to Government revenue to a third person; while the latter is deducted from Government revenue and retained by the owner himself.

Table No. XVI. shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI. gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. Cases regarding the status of cultivators were contested at regular Settlement with great warmth on either side. The cultivator tried to prove antiquity of tenure, the proprietor endeavoured to shew that he or his father had located him, and had allowed him to remain on his lands, but that he was not therefore obliged so to continue him. The cultivator often pleaded that the proprietor had been in great straits, and had been rescued by the cultivating class; and that it was hard he should be at the mercy of the proprietor in these good times, when in bad ones he would have made any sacrifice to retain him. He also claimed to have brought waste land under cultivation, to have improved it by manuring it, or raising embankments, to have erected hamlets, planted trees, and the like. Sometimes the claim advanced was, that he was, in fact, an original proprietor. Against these facts, the person or persons calling themselves original proprietors had very little to urge; it was patent that during British rule, no rent had been exacted from the claimant or defendant, as the case might be, and during Sikh rule the lease had ordinarily been borne by all classes alike, or if rent was taken by the Government by appraisement of the standing crop, still all were on the same terms. The fact of antiquity of tenure, of the power of the proprietor to oust the cultivator, and his exertion of that power, the sale of lands, the cultivation of waste lands, and all other pleas were carefully examined, and evidence heard in regard to them: the testimony of the heads of surrounding villages was recorded, and the books of traders examined.

The rule of limitation was ultimately applied with the greatest reserve in favour of the proprietor, and it was generally found that it satisfied him. At first a more detailed classification was attempted, with a view not to injure the interests of the cultivating class. It was ruled that a cultivator who had brought waste land under cultivation, and paid cash rates for 12 years, or who had received cultivated land, paid cash rates, and had possession for 20 years, or who had received cultivated land, paid in grain, and held for 30 years, prior to settlement, should be recorded an hereditary cultivator. But at last the practice resolved itself into this, that 12 years' clear occupancy prior to British rule, *i.e.*, A.D. 1848-49, should, under any circumstances, constitute a title to an hereditary cultivating tenure. It was asked of the proprietor himself, whether he considered he would or could, or would not or could not oust a cultivator; in a great many cases he declared he would not; such a case was then considered at an end, unless either party subsequently came into court, endeavouring to shew that his statement was incorrect, and that he had proof to substantiate his claim against that statement. The

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and Tenures.

Tenants and rents.

Chapter III, D.

Village
Communities
and Tenures.

Tenants and rents.

The *málik kabza*
tenure.

fact is, that there is some difference in the tenures of the cultivating class in the eastern and western parts of the district. The cases in the former were first adjudicated. The preponderance of the Sikh power had rendered the position of the cultivator more secure, and such a burden had been imposed that though theoretically the proprietor had the power of ousting the cultivator, practically he had never the will; while in the western part the revenue was lighter, the proprietor more powerful, and the Government weaker.

The features of tenant right hitherto spoken of are the same as those found throughout the province. In the Ráwalpindi division, however, a class of cultivators was created at the time of Regular Settlement who cannot properly be termed either proprietor (in its Punjābi sense), or tenants. These are known as "proprietors of their possession" or *málikán kabza*. A large number of persons were at the Summary Settlement recorded as tenants paying no rent to the proprietor. This was thought to be an anomaly, and such persons were at the Regular Settlement declared to be proprietors of the land which they cultivated. They were given all rights over their holdings enjoyed by ordinary proprietors, and differ from them only in having no rights in the village common land. They form the nearest approach to be found in the Punjāb to the status of the English freeholder. "The practice was to create the status of *málik kabza* only individual cases and small holdings. In the case of large holdings, or where the class claiming proprietary right was important, a share in the village common profits was always awarded." That is to say, the claimants were recorded not as *málikán kabza*, but as full *málik*s or proprietors, on equal terms with the rest of the community. If a tenant recorded at the Summary Settlement as paying no rent, were not adjudicated to be entitled to have his name recorded as *málik kabza*, it was decided at the Regular Settlement that in future he should pay rent. The object of the measure was to do away with the anomaly of a tenant paying no rent.

The *mukaridár*
tenure.

Another class of cultivators of the same kind is styled *mukaridár*. This tenure is under another name, the same as that of the proprietor of his holding, *málik kabza*, with the exception that he pays rent at fixed rates to the village proprietary. He can sell or transfer his rights, but is in all other respects on the same footing as an ordinary cultivator.

The *chahdár* tenure.

The *chahdár* cultivator is a middle man who has built a well with his own capital in land not his own, but rented by a cultivating tenant. He does not himself cultivate, but simply lets out the water to the cultivator, taking rent from him either in kind or in cash as the case may be, and paying a fixed sum to the proprietor. He has power over the cultivator, if a tenant-at-will to oust him, if an occupaney tenant to sue him for rent. The proprietor can only sue him for his quit-rent, which cannot be enhanced during the term of settlement. If the person who built the well cultivate himself, he is recorded as a *mukaridár*. The *chahdárs* are few in number, and exist in Síl, Khatar and Chack. They are generally tradesmen.

There is nothing of special interest in the tenures of the hereditary and non-hereditary cultivators to record. The hereditary cultivator was not acknowledged by the proprietary body as having existed before British rule; but it was a very difficult thing to know where to draw the distinction. Although the Sikhs had no "directions to settlement and revenue officers," and no code of laws, their instinct led them in the direction of their immediate interest in the matter of the land revenue; and practically their rule was favourable to the permanence of the cultivator's occupancy. The burden they imposed was so great that the paramount consideration was to have it distributed on the greatest number of shoulders.

Colonel Cracroft thus describes the rents of the district as they stood at the time of his settlement:—

"Out of 8,10,429 acres, the cultivators till 3,47,044 acres of land, on 1,03,195 of which they pay cash, and on 2,44,749 grain rates. These cash rates are divided into two classes, namely, rent paid on *kherat*, with enhancement of proprietary fees by various percentages amounting to Rs. 81,451, and rent paid by mutual consent of the parties on arbitration, without any apparent relation to the Government demand, and primarily on the capacity of the land. It amounts to Rs. 62,722. The total of both kinds is Rs. 1,47,173. The total amount of proprietary profit included in the former sum is only Rs. 8,733, or a little more than 10 per cent. The lowest rate of percentage fixed is 1 anna per rupee or 6½ per cent., the highest, 8 annas or 50 per cent.; the general range is from 2 to 4 annas per rupee, or 12½ to 25 per cent. respectively. In the second mode of adjustment of rent, the parties have themselves come to an agreement, either by mutual consent or through arbitrators. It must be borne in mind that the question of rent is in all countries in the world a most perplexing one, that it may be argued that during Sikh rule the Government really took by far the largest portion of the rent, and that of the remainder left, if any, it is very problematical whether it did not in fact remain with the cultivator rather than with the proprietor: this view seems to be corroborated by the fact of the proprietor having taken such very small fees from cultivators, such as a seer or two per maund, &c. Therefore to come down on the cultivator at this time with a heavy rent, would be considered a great hardship, would tempt him to relinquish his land in many cases, when the proprietor could not do without him, and would certainly imperil the Government demand.

"In Chach, the proprietors go over their lands every season at harvest time, and measure with a rope. Their mode of measurement is diverse, but their standard is the same. While measuring, they prepare a *khasrah* or field register, and apply rates which have descended by custom for a long time past. Only in case of exaction on the part of the Sikhs did these rates change. If the crop is good they take the full rate; if bad, they exclude a certain portion of the land from measurement, more or less according to the value of the crop. On well lands, they often take Rs. 2-8 per *kandl*, or Rs. 20 per acre. On good well-irrigated lands receiving benefit from periodical fertilizing floods, a maximum of Rs. 2 per *bigha*, and on ordinary lands Re. 1 and so forth: the nature of the crop is always taken into consideration, and each crop has its rate. If the land is uncultivated for a season, or the crop fails, they take nothing. This system is called *kanal bandi*.

"In Pindi Gheb and Khatar, the proprietors take heavy dues from their cultivators, besides grain. The heaviest are levied in Patah Jhang, viz., ½ grain: ½ *bhisra* or straw; *Ramin's* fees at the rate of 1 to 2 seers per maund: *mohdsali* or watchman's fees at ½ seer per maund, or a plate-full called *patar* per stack; from 2 annas to Re. 1-8 per plough or cultivator's holding, as *pachotru* or *lambardar's* allowance; and service such as the cutting of grass and wood. In other parts of these regions, the

Chapter III, B.

Village Communities and Tenures.

Hereditary tenants,

Rent rates.

Chapter III, D.

Village
Communities
and Tenures.

Rent rates.

cultivators pay grain varying from one-fifth to two-fifths and one-half, according to the productive value of the land, and *bhūsa* sometimes in the same proportions, sometimes a load per plough, or a load per holding, as well as *bahoi* and the other dues.

Since settlement rents have altered considerably; and the rates further vary according to the status and class of the tenant. An occupancy tenant will pay on an average for average land Rs. 2-4 per acre, while for the same land a tenant-at-will would pay Rs. 2-14. The ordinary range of rent may be put down as from Rs. 1-8 to Rs. 3-0 for the higher class, and from Rs. 2-0 to Rs. 4-0 for the lower. In many parts of the district, however, especially near Gújar Khán, all tenants alike pay rent in kind. These grain rates range between $\frac{1}{2}$ and $\frac{1}{4}$ of the produce. Both cash and grain rates for tenants-at-will are steadily rising; and many who at the time of Settlement paid only $\frac{1}{4}$ or $\frac{1}{2}$ produce, are now glad to pay $\frac{1}{2}$. The cash rates of 1850 and 1860 are thus contrasted:—

	1850.		1860.
Rent for irrigated land ...	Rs. 8 to Rs. 4	...	Rs. 24 to Rs. 8.
" " unirrigated " ...	" 2 to " 1	...	" 4 to " 1.

Other dues.

In some parts of this district, where the proprietors have retained most power, the cultivators generally pay extra dues, such as *bahoi*; *muhassili*; carriage of grain from the stack to the proprietor's house; a rate on ploughs or fields varying from eight annas to Re. 1-8 per annum; *bhūsa* or fodder, sometimes a load per field called *bunna-bhūr*, sometimes a share equal in weight to the grain payment. *Bahoi* is a cess which the proprietors take from the cultivators, and give either in whole or in part to their *kamins*, or artizans; and in lieu they exact service, shoes, leather, &c. Sometimes they keep it themselves. The carpenter and blacksmith also receive other considerations from the cultivators for mending their ploughs. The rate varies in different places, but the above is the general custom. *Muhassili* is a cess levied for watching the crops and stacks at the time of harvest. It is the duty of the *muhassil* to affix a seal to each load of loose earth thrown on the stack, and it is called *tappa*, and the *muhassil*, *tappa-dár*. The proprietors sometimes receive *haq bía* or *kaminán* from the artizans, and other persons not connected with agriculture; but in many places this custom has fallen into disuse. They also very often take *pitch bakri*, known also by other names, being a fee on marriages; it is realized from the bridegroom's family. It is often received and acknowledged as a mark of respect, and remitted. Wool from goat-herds, called *un* of sheep, and *jat* of goats, is also levied in the western part of the district; leather and shoes from *Mochis* at the rate of a pair of shoes, and one hide per season, sometimes for the whole year. Green fodder is often exacted from well lands and so forth. All these extra dues are principally levied in Pindi Gheb and parts of Fattah Jang and Khatar.

Agricultural
labourers.

The subject of the employment of field labour other than that of the proprietors or tenants themselves is thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (pages 717-8).

"It is not customary for the agriculturists of this district to employ hired labourers except in either of the two following ways. The *zamindar* requiring extra labour obtains it from his neighbours who have no work of their own to do, and in return supplies them with food once daily. This system is called the *lehtri*, and recourse is had to it for carrying on the operations of ploughing, sowing and reaping. The other plan goes by the name of *lehar*; under it the *kamins* or village menials, or hill men, or poor people from other *ildkas* are employed to reap the harvest, and are paid in kind at the rate of one-twentieth part of what they gather during the day. The men employed under the latter system do not form a class by themselves, and it is not practicable to ascertain their number or decide their condition."

The wages of labour prevailing at different periods are shown in Table No. XXVII., though the figures refer to the labour market of towns rather than to that of villages.

The village menials who have been recorded in the administration papers of this district as receiving dues in kind at harvest time are seven in number—*viz.*, carpenter, blacksmith, barber, *masalli*, potter, shoe-maker and tailor, who is also washerman. The carpenter and blacksmith are invariably paid a customary due at harvest, and so also is the barber, except in Gújar Khán where his pay is a matter of private arrangement. The other four menials in some *tahsils* receive fixed dues and in some only what the *zamindar* thinks fit to give them, no due being recorded in the settlement papers. Where there are wells the potter sometimes is paid in kind at harvest; but in the Chach the well pots are generally paid for in cash and are only manufactured in a few villages. The *masalli's* principal duty is to winnow grain, and when this is required of him his wage is about half as much again as that of the three first mentioned *kamins*, who are generally paid at one rate. In this district the *mochi* is hardly a true village menial. He is usually paid for what work he does, and not by a customary rate at harvest. The same may be said of the washerman, who also mends and makes his employer's clothes. The barber generally receives some present at marriages and other festivals.

Mr. Steedman estimates that on the average the *kamins* fees in kind absorb about seven per cent. of the produce. This does not include the reapers wage of one sheaf in every 21.

In this district *kamins* are few and they perform but few duties and receive but little pay as village servants. The *lambar-dar* has but little influence over them and their position is quite different from that of *kamins* in most other districts.

Colonel Cracroft writes:—

"The difficulties attending boundary disputes are very great; the areas are ordinarily large, the crowds which assemble immense, and the vehemence of feeling displayed extraordinary. In Pindi Gheb and Khatar, I have occasionally found it difficult to prevent an affray in my presence. In some claims to waste lands, the subject of contention has been summarily decided by the land being declared a Government *rakh* or preserve. In general, the disputes were on account of waste lands. Boundaries in cultivated lands were very seldom contested. During Sikh rule no demarcation of boundaries had ever taken place, and even the Summary Settlements had not taken up the matter. The villages had divided the waste amongst themselves, and fixed their boundaries by certain well-defined landmarks, generally the watershed of hills or

Chapter III, D.

Village Communities and Tenures.

Agricultural labourers.

Village menials.

Village waste;

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Village waste.

ravines, where such marks existed; but it may be stated generally that when the subject was raised, every one scrambled for what he wished to get. As a general rule, the waste lands were common lands open to all the residents of the district. Land had no value, fuel and timber were not required, and the only thing valued was the grazing. Beyond what was required to feed their cattle, the *samindars* did not care to preserve the waste. But when after some years the detailed settlement operations commenced, the value of land, fuel and timber was well known, and extraordinary efforts were made successfully to contest the most imaginary boundaries. In a district like Rawalpindi, I conceive the State to have a strong claim to the waste lands, subject to the grazing rights of the agricultural community, for which the Government has a right to exact a small payment. It has been over and over again explained to the landowners, that their assessments are based solely on the cultivated lands, and that therefore the State, while taking into consideration their wants for the preservation of cattle, considers its right to the waste paramount."

Petty village
grantees.

The last two lines of Table No. XVI. show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Poverty or wealth
of the proprietors.

Table No. XXXII. gives statistics of sales and mortgages of land; Tables Nos. XXXIII. and XXXIIIA. show the operations of the Registration Department; and Table No. XXXIX. the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district.

The prosperity of the district is attested by the fact that the peasantry are rapidly extricating themselves from debt. Under Sikh rule, fully 50 per cent. are said to have been in debt, but it is believed that not more than 10 per cent. of the cultivating classes are now involved. The present rate of interest for a cash loan is a deduction of one anna in the rupee at the time the money is paid (this is called *tavárat*), and afterwards at the rate of two per cent. per month on the full amount. In loans of grain the interest is often 50, never less than 25 per cent., a maund of grain being given for seed on a bond to return at harvest time $1\frac{1}{2}$ or $1\frac{1}{2}$ maund as the case may be. Money can be had on a deposit of jewels at a rate of one per cent. per month, and where land is mortgaged as security, interest is seldom paid.

in money. If possession is given to the mortgagee, the whole produce is set off against interest, the mortgagee bearing the expense of management and paying the revenue; if not, one-half the produce is ordinarily given in lieu of interest. There are very few large native bankers, and loans are chiefly conducted by local shopkeepers. There is no evidence of accumulation of coin, but the increased quantity of jewellery and trinkets worn by the people, taken with their generally improved style of dress and mode of living, goes far to prove that much of the profit resulting from a peaceful rule and a moderate assessment, finds its way into the pockets of the cultivating classes. Savings are chiefly invested in jewellery, but a growing desire is manifested to buy up land.

Chapter III, D.

Village
Communities
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Poverty or wealth
of the proprietors.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE & ARBORICULTURE.

Chapter IV, A.
—
Agriculture
and
Arboriculture.
General statistics
of agriculture.

Table No. XIV. gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III. and IIIA. and B. Table No. XVII. shows statistics of Government estates, and Table No. XVIII. of forests. Table No. XX. gives the areas under the principal staples, and Table No. XXI. the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants and rent, and the employment of field labour have already been noticed in Chapter III.

The Seasons :
Rainfall.

The total annual fall of rain and the manner in which it is distributed throughout the year are shown in Tables III., IIIA., IIIB. The seasons so far as they affect the staple food grains of the district, have already been noticed in Chapter III., page 52. The subjoined table gives the dates of sowing and reaping the principal articles of produce :—

Name in English.	Name in Vernacular.	Time for Sowing.	Time for Reaping.
Wheat.	<i>Kanak.</i>	October.	April.
Barley.	<i>Jau.</i>	September.	March.
Gram.	<i>Channa.</i>	Do.	Do.
Poppy.	<i>Pop.</i>	Do.	Do.
Tobacco.	<i>Tumbaku.</i>	December.	May.
Linseed.	<i>Alsi.</i>	October.	April.
Mustard.	<i>Sarson.</i>	Do.	March.
Sinapis Eruca	<i>Tara mirs.</i>	September.	Do.
Potato	<i>Alu.</i>	April.	October.
Rice.	<i>Dian.</i>	Do.	November.
Great Millet.	<i>Jarar.</i>	June.	December.
Spiked do.	<i>Bajra.</i>	Do.	Do.
Indian Corn.	<i>Makkai.</i>	Do.	November.
Phaseolus acutifolius.	<i>Moth.</i>	Do.	December.
Do. Radiatus.	<i>Muth.</i>	July.	November.
Do. Mungo.	<i>Munj.</i>	Do.	Do.
Sesamum.	<i>Til.</i>	June.	December.
Cotton.	<i>Kufah.</i>	April.	Do.

Soils.

Colonel Cracroft thus describes the soils of the district :—

"In unirrigated lands still greater variety exists. Alongside of a rich village in the low lands of a river bed, would be a village of the poorest description on the high bank. The infinite varieties resulting from the juxtaposition of good and barren land and other circumstances influence a great number of villages not only relatively to each other, but internally. It being premised, therefore, that no description of land, although known by the same designation throughout the district, is either

in the whole tract, or in any particular village, of uniform capacity, I will here note the soils under their different denominations. The unirrigated lands are classified as follows:—(1) *Lepara or Hail*.—Manured generally, situated near the village site, and differing in capacity according to the distance therefrom, and consequently the labour and expense of conveying manure. Many village hamlets or *Dhoks* owe their existence to this circumstance. (2) *Lass and Mal, Seo, Bohan, Manja, Mihra, &c, &c.*—Generally in the low lands of ravines or water-courses, and on the banks of large mountain torrents, ordinarily classified in regard to capacity with Lepara, and in some few instances with Mihra I. (3) *Mihra I.*—Situated on the high lands, more or less productive, under different circumstances of retention of water by embankments, or natural fertility. It is not manured. (4) *Mihra II.*—Also on the high lands, the most unproductive of all lands; generally on a slope. When embanked it speedily becomes in capacity equal to Mihra I. Very often it owes its sterility to a sloping rock formation beneath, close to the surface, and then it is irretrievably bad. If the rock formation be not too near the surface, and be capable of holding rain water, the land derives great benefit."

Chapter IV. A.

Agriculture
and
Arboriculture.

Soils.

Irrigation.

Table No. XIV. gives details of irrigation. Further information will be found at pages 177 to 203 of Major Wace's Famine Report compiled in 1878. At that time two per cent. of the cultivation was irrigated from wells, and the remaining 98 per cent. was wholly dependent upon rain. The following figures show certain statistics regarding the wells then existing in the district.

Depth to water in feet.		Cost in Rupees.		Bullocks Per Wheel or Bucket		Cost of Gear.	Acres Irrigated Per Wheel or Bucket.	
From	To	Masonry	Without Masonry	Number of Pairs	Cost in Rupees.		Spring	Autumn
..	20	450	160	1	18	50	5	5
20	30	725	200	1	16	60	3	3
30	40	910	..	1	28	41	2	2
60	80	1,000	..	1	40	50	1	1

The total number of wells was 4,350, of which 2,710 were unbricked. On the shallower wells a single buffalo, costing Rs. 5, is often substituted for the pair of bullocks. The Persian wheel only is used. The most ordinary depth for wells is about 20 feet; there were only two wells of from 30 to 40 feet, both in Gújar Khán, and only one of over 60 feet, in Kahúta.

With the exception of a few localities of comparatively small extent, being ordinarily in the low lands of the district, the lands are generally more or less on an incline, allowing the rain water to pass away rapidly without permanent result. To remedy this evil, the *samindárs* have adopted a plan of terracing wherever their means admit. They employ bullocks, ploughs, and what they call *Karráhs*, or drags to draw the earth from the higher to the lower part of the field, and after levelling as much as possible they raise the boundaries of the field a foot or a foot and half, and by this means utilize some portion of the water, which would otherwise run to waste. Another expedient of a similar nature is the embankment of ravines. But this is a work of a more extensive character, requiring the co-operation of other villages, and the expenditure of capital. Colonel Cracroft wrote in 1864:

Embankments to
retain water.

Chapter IV, A.

Agriculture
and
Arboriculture.Embankments to
retain water.Agricultural
implements and
appliances.
Manure, rotation
of crops.

"It is astonishing to a person acquainted with the district ten years ago to see what an immense improvement in the land has taken place and what industry has been brought to bear upon it, especially since the assessments of the settlement now under report were announced. But much still remains to be done, especially in the way of forming large reservoirs of water, alicuts for irrigation, tanks for drinking, and in some localities wells. For these purposes the aid of Government is urgently required. As a general rule, wells are not practicable, except in the low lands. The thing most required and best suited to the circumstances of the district is the storing of water on a large scale. There are localities where the unfortunate people are obliged to travel miles for a drop of drinking water. To see them toiling half the night to bring a scanty supply, obtained sometimes almost drop by drop by excavations in the sand in deep ravines and dry torrent beds, is a sad spectacle. In bad years even this resource fails, and temporary desertion of their homes and fields by the population, and murrain among the cattle, are the result."

Table No. XXII. shows the number of cattle, carts, and ploughs in each *tahsil* of the district as returned in 1878-79.

The rotation of crops depends entirely on the nature and quality of the soil. The best land is sown for three consecutive harvests with wheat and *bājra* alternately, or with some other high crop, intermixed with *moth*, and are allowed to remain fallow a fourth. The other lands usually bear two consecutive crops, and lie fallow for the next two harvests. Thus wheat or barley are sown for the spring, and are immediately succeeded by *bājra* and the land is then allowed to rest for two seasons. But there is no invariable rule, and some lands are sown only once in two years. Farming as in England, where turnips and other root crops for cattle enter so largely into the system, is here unknown. Cattle are dependent on grass and the fodder derived from wheat, *bājra*, and cotton crops. The foliage of some of the shrubs, such as the *ber* (*zizyphus nummularia*) and *káo* (wild olive) is a valuable adjunct. The leaf of the wild olive is said to be very good for cows and milch-buffaloes, both increasing the quantity and improving the quality of their milk. The following description of the use of manure and the system of rotation of crops as practised in the district, was furnished for the Famine Report of 1879 (page 257):

"The following statement shows the percentage of cultivated area which is manured:—

"The average weight of manure given to the acre per annum on land

	Constantly manured.	Occasionally manured.	Not manured.	Total.	Percentage of previous column, which bears two or more crops annually.
Irrigated land ...	85	14	...	100	100
Unirrigated land ...	3	3	94	100	3
Total ...	8	3	92	100	...

constantly manured is 300 maunds. The average weight of manure given to the acre per annum on land occasionally manured is 155 maunds. Such land is manured at probable intervals of one and two years. Irrigated lands are sown with wheat or barley in *rañi* and

makki in *kharif*; when the green barley is cut, and the crop not allowed to ripen, a third crop of vegetables or tobacco is sometimes raised. In some places vegetables are substituted for *makki*. In lands where natural

Irrigation is procurable, *makkai* and *chari* are sown, and the area left fallow at *rabi*. In some parts cotton, wheat and *bājra* succeed each other: at the foot of hills where water comes from the hills, cotton generally remains on the ground for three years; after cotton wheat is sown. In unirrigated land wheat is sown at *rabi*, and *bājra* or *jowār* in *kharif*, but if the land be poor, it is allowed to remain fallow at *kharif*. Every second year the land is allowed to be fallow, and then wheat is sown again; at the time the land lies fallow, it is ploughed as usual but not sown. If the land be very poor, it is allowed to remain for two years at a time. About 768,492 acres of unmanured lands are helped by rests or by repeated ploughings. The whole of this last named area is either unirrigated or *sailabi*.

Table No. XX. shows the areas under the principal agricul-

Crop.	1880-81.	1881-82.
Kangni	490	2,481
China	170	51
Muttar	16	1
Mash (Urū)	3,028	4,828
Mung	7,680	18,481
Masur	2,533	507
Arhar ... ..	...	25
Coriander	26	87
Chillies	131	121
Other drugs and spices	14	241
Linseed	31	24
Mustard	24,787	10,163
Til	2,671	1,140
Tara mira	38,244	68,874
Hemp	1,322	314
Kasumbh	221	40
Other crops	195	2,178

and mustard seeds for oil (*sarsu*, and *tara mira*), in the spring, and *jowār* (great millet), Indian corn, cotton, and the common pulses (*moth*, *māsh*, and *mūng*) in the autumn. Rice is grown to a small extent in the Murree hills, but is of inferior quality. The cotton, too, though improved of late years, is still inferior, being grown only on unirrigated land. Wheat, gram and rice are rising in importance as staple products, while the inferior crops of *bājra*, *jowār*, and Indian corn on the other hand, are less cultivated than they used to be. The potato was introduced in the Murree hills shortly after annexation. Some years elapsed before its cultivation became general, but now it is recognized as a lucrative crop, and almost every hill village has its patches of potato cultivation. The people themselves consume the produce to a certain extent; but the greater part is conveyed to Murree, or exported to the plains for consumption in the European stations. Experiments have been made with tea, but, in spite of great care and solicitude, every attempt to naturalize the shrub has failed. The soil is evidently unfavourable to its production.

Table No. XXI. shows the estimated average yield, in pounds per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat	28,59,440	8,62,665	37,12,105
Inferior grains	13,16,280	8,72,491	21,88,774
Pulses	8,68,103	2,67,782	6,20,885
Total	45,38,703	10,82,941	65,21,734

M

Chapter IV, A.

Agriculture
and
Arboriculture.Manure; rotation of
crops.

Principal staples.

tural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin. The staple products of the district are wheat in the spring harvest, and *bājra* (spiked millet) in that of the autumn. The other crops are gram, barley

Average yield: Production and consumption of food grains.

per head has already been noticed at page 52. The table in the margin shows, in maunds, the total consumption of food-grains by the population of the district, as

Chapter IV. A.

Agriculture
and
Arboriculture.Average yield :
Production and
consumption of
food grains.Arboriculture and
forests.

The hill forests.

The plain forests.

estimated in 1878, for the purposes of the Famine Report. The figures are based upon an estimated population of 711,256 souls. On the other hand, the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports, of food-grains was also framed at the same time; and it was stated (page 152, Famine Report) that an annual import of 2,37,700 maunds was required to supply the excess of consumption over production, chiefly of rice, grani, wheat and barley, from Kangra, Hazara, Peshawar and Kashmir.

Table No. XVIII. shows the area of the several forests of the district which have been declared under the Forest Act, together with the degree of protection extended to each; while Table No. XVII. shows the whole area of waste land which is under the management of the Forest Department. The following note on the Forests of the district has been kindly furnished by Mr. Elliott of the Forest Department :—

"The forests in the Rāwalpindi district fall naturally into two great divisions, viz., the hill forests of *tahsils* Murree and Kahuta, and the *tahsils* of the plains *tahsils* Rāwalpindi, Fatah Jang, Attock and Pindi Gheb. In *tahsil* Gūjar Khān there are no Government reserves.

"The hill forests are characterized by pine and oak as the chief products; in the extreme north of Murree, *pinus excelsa*, *quercus dilatata* and *incana*, together with *populus alba* and *elliptica*, *codreia toona*, var. *serrata*, *ulmus wallichiana*, *celtis australis*, *acer villosum* and *picum*; *resculus indica* in the higher forests; while south of Murree grow *pinus longifolia* and *quercus incana* with some *annulata*, *pyrus variolosa*, *cornus macrophylla*, *acacia catechu*; and descending lower, *modesta*, *pistacia integerrima*, *zizyphus jujuba*, *eugenia*, *jambolana*, *dalbergia sissoo*, *olea cuspidata*, &c. The lower Kahuta forests present the curious mixture of *pinus longifolia* and *dodonaea burmanniana* with hardly any other tree or bush. The pine forests (*longifolia*) are very liable to destructive fires, often lit by villagers with the intent of burning off the thick layers of pine needles which destroy the grass. The chief brushwood plants are *indigofera heterantha*, *berberis aristata*, *carissa diffusa*. The pine (*chil*) is largely used for building in Rāwalpindi and throughout the district; while the oak, *acacia*, olive and other hard woods are used in large quantities for fuel, and conveyed by camels and bullocks to Rāwalpindi. There are no cart roads, except that from Rāwalpindi to 'Murree.' Hitherto the Government and villagers have had a kind of commonality, the former claiming all trees of spontaneous growth, while the latter have liberty to graze their cattle everywhere they please, and to cut wood for domestic purposes without restriction. Trees for building are granted free on application to *tahsildars*. The sale only is prohibited. It will thus be seen how very little control over these forests has been possible by the Forest Department. They are, however, now under demarcation; reserves are being selected; and the rest of the country will probably be protected under Chapter IV., Act VII. of 1878.

"The plain reserves under this Department are as shown in the margin. Each of these, except of a hill standing out from the surrounding plains. Margalla is the south side of the range where the Hazara hills abruptly come to an end; the upper boundary of the reserve is, generally speaking, on the top of the hill, and forms the boundary of the districts of Rāwalpindi and Hazara. The highest point is 5,200; from 3,500 upwards the *chil* (pine and pistacia) occurs; below this the vegetation is the same as elsewhere

Acres.			
Margalla ...	24,362	} Rāwalpindi <i>tahsil</i> .	
Thamur ...	4,714		
Maira ...	1,408		
Banigala ...	712	} Fatah Jang.	
Khairi Murat ...	18,461		
Qanilal ...	1,171		
Khormar ...	2,743	} Attock	
Kawagarh ...	4,376		
Paghani ...	7,593		

in the plains' reserves, *viz.*, *acacia modesta* and some catechu, *olea cuspidata*. Peculiar to Margalla are *mallotus philippinensis* which forms occasionally fine and dense thickets, *bambusa stricta* in patches here and there, also *buxus sempervirens*. Of brushwood comes first *dodonaea*, a most useful plant, *justicia adhatoda*, *prinosia utilis*, *celastrus spinosa*, *carissa diffusa*, &c. *Dodonaea* and *justicia* form the fuel of the poorer inhabitants of Rawalpindi; the former burns well when green, and forms a good roofing material, as white ants do not eat it, while both are used in immense quantities for lime-burning.

"Thamair, Maira and Banigala are the last spurs jutting out into the plain from the Murree hills. Khairi Murat is an isolated hill about fifteen miles long, running east and west, about twelve miles west of Rawalpindi station; it bears the usual trees, with *capparis aphylla*, which does not grow elsewhere. Quail is a ravine piece of waste ground, south-west of the west end of Khairi Murat, Kherimar and Kawagarh are isolated hills in Attock *tahsil*; the latter is almost entirely covered with olive, whence its name (Mount of Olives), and produces a prettily marked marble-like stone; the formation is limestone. The former is close to Hassan Abdal on the Grand Trunk road. It is, as its name implies (Kheri Mar, sandal-destroying), a precipitous hill of limestone. 'In these reserves the Government has entire control, with the exception of a small portion of Margalla, where grazing rights exist, and in Thamair, Maira and Banigala where grazing and cutting dry wood 'is allowed to the villagers.' The great Kalachitta range runs from near the Grand Trunk road in the Rawalpindi *tahsil* due west to the Indus. It bears, olive, *acacia modesta*, *dodonaea* and *justicia*, while towards the Indus *reptonia buxifolia* becomes common, and *rhazya stricta* takes the place of *justicia*.

"The formation of the Murree and Kabuta hills is tertiary sandstone, with the exception of a small limestone spur at Tret and another below the depot barracks. The Margalla range is limestone, jurassic and triassic, with the usual tertiary sandstone foundations; the isolated hills Khairi Murat, Kherimar, and Kawagarh are also Jurassic limestone. The Kalachitta range is jurassic and triassic limestone, except on the Pindi Gheb side where sandstone appears, thus accounting for the name, as the prevalent hue of the limestone is whitish grey, and that of the sandstone dark grey and red, weathered into black.

"In the plains' reserves camel and bullock carriage is everywhere available, and in many places, the railway, both the Peshawar and Kohat branches, comes into play. The *rakhs* were selected by District and Settlement Officers, and reported on as demarcated in September 1865 by the Deputy Commissioner. They were made over to the Forest Department in 1869-70. The reserves in the plains were gazetted in Notification 55F., dated 1st March 1870, *Punjab Gazette*, pp. 73-74, dated 6th March 1870."

SECTION B.—LIVE-STOCK.

Table No. XXII. shows the live-stock of the district as returned in the Administration Reports. The cattle of the district were classified as follows at settlement :—

Chapter IV, B.

Live-Stock.

The plain forests.

Agricultural.			Non-agricultural.							Grand total.
Buffaloes.	Bulls etc.	Total.	Cows.	Milch Buffaloes.	Camels.	Donkeys.	Horses.	Mules.	Goats and Sheep.	
4,200	1,41,021	1,45,221	1,07,870	30,167	8,402	14,093	10,200	4,350	1,77,077	1,48,853

From this table, applied to the acreage of the district, it appears that each plough-bullock had five acres of land to cultivate.

Chapter IV, B.

Live-Stock.

Live-stock.

It must be taken into consideration, however, that cows are often used in cultivation, and milch buffaloes are also used in wells. The breed of cattle, bullocks and cows is inferior. Bullocks are imported from other districts for carrying loads. Carts are but little used, the traffic of the country being carried on by means of camels, mules, bullocks and donkeys. The completion of bridged roads, however, has already given an impetus to the use of carts. Bulls from Hissár and Hansi have been introduced with hopes of improving the breed, but have been found too large for the purpose. Cattle-diseases are very prevalent. Three kinds are said to be most fatal: *mokhar*, like itch, with a swelling of the mouth, soreness of feet, inability to eat or drink and general withering away; *dukha*, a kind of fever, with swelling of the throat and belly and inability to eat; *bah*, a kind of dysentery. Various remedies have been tried for these diseases, but hitherto without any marked success. The price of a pair of plough-bullocks is ordinarily about Rs. 55. A good pair will, however, fetch as much as Rs. 80 or even Rs. 100, while inferior cattle can be bought for Rs. 25 or Rs. 30 per pair.

Camels.

Camels are bred in several parts of the district. They are a fine breed, and their production should be encouraged. The district was formerly noted for its camels, but since the mutinies, when hundreds were sent to Dehli and never returned, there has been a falling off. The best localities are Fattah Jang, Khatar, and Pindi Gheb; and portions of *tahsils* Rawalpindi, Kahúta, and Gújar Khán, where camels are prized and kept. The whole district is very favourable to their maintenance.

Donkeys.

Donkeys are numerous, and are employed partly by merchants in the carriage of grain, and partly by stone carriers, called *odhás*, in quarrying and carrying stone for public works. Both form a most useful set of hard-working men and animals. A native proverb assigns to this district a capacity for producing only donkeys and stones. It is to be hoped that it is applicable only to by-gone times.

Mules.

Very fine mules are bred in considerable numbers, but the breeding of mules has acted detrimentally to the rearing of horses, as yielding a better return. The latter is always a more difficult and expensive operation. The horse-breeders find it too expensive to keep their produce for more than one year, and at that age they are sold to merchants, trans-Indus, or elsewhere. A mule begins to work at two years old, does not require half the care, and is readily sold at a good profit. The young mule colt runs about loose until it is fit for work, while the horse colt is tied up in close and dark quarters. Under the system now pursued, it is wonderful how any animal arrives at maturity sound. Most horses are irretrievably spavined. With the introduction of good stallions, and a better system, this district is capable of rearing any number of excellent horses.

Goats and sheep

Goats and sheep are reared principally in two parts of the district, the extreme west and the extreme east. The sheep in the former are of the *dumba* description, while in Kahúta they are of the Hazára breed with short tails. The people do

not readily sell either their goats or their sheep, and keep them principally for their own wants, and the sale of goats' hair, and sheep wool, which is exported. Nearly all the packing bags locally called *chatts* and *boris*, are made of goats' and camel hair.

There are some fine breeds of dogs in the district. One is similar to a pointer in shape, has a good nose, and is used as a retriever, and also hunts up the game. The other is like a greyhound, probably imported from Persia, the breed of which it resembles; it is a very savage animal; there is also in some parts of the district a shepherd dog, with curly hair very like the Scotch breed. The common *pariah* is a much better bred looking animal than that of the lower provinces. All these facts appear to indicate a favourable climate.

The best horses are to be found in the *tahsils* of Fattah Jang and Pindi Gheb, where the size of holdings, the property of a smaller number of comparatively wealthy land-owners, gives greater facility for breeding. The horses are somewhat slight and small, but are well bred and fiery. The breed has been much improved of late years by the inducements held out by the prizes offered at the Rawalpindi Horso Fair. The horses of Rawalpindi and Jhelam bear off a large majority of the prizes, and are bought in considerable numbers for military purposes. Great difficulty is, however, experienced in inducing the breeders to bestow sufficient care upon the young colts. They tie them up in close dark quarters, and put them to work while still too young. Most breeders find it too expensive to keep their colts for more than a year, and they sell them at this age to merchants from beyond the Indus and elsewhere.

This fair was instituted some years after annexation, and was called the Núrpur Fair from a place of that name situated at the foot of Hazara Mountain, where there is a tomb of great celebrity visited by thousands of pilgrims, and a fair is held in honour of the Muhammadan Saint Shah Latif Bari. It was originally proposed that the Rawalpindi Horso Fair should be held at the same time and place, but it was found impossible to carry out this plan. The Horso Fair was therefore held at Rawalpindi, about the same time whenever possible as the Núrpur Fair. It has since continued to be held at Rawalpindi. It is held at the end of the month of March each year on an open space on the west of the city of Rawalpindi. At the fair horses and mules are exhibited. When the fair was first established the number of animals exhibited seldom exceeded 50 or 60.

In 1856 the amount of prizes awarded was increased to Rs. 1000, and owing to the subsequent increase in the value of prizes, and the good prices realized from purchasers, the number of animals exhibited has largely increased. The conditions then laid down were that the young stock must be the produce of some Government stallion, born in the Panjáb, and under three years old. That the prize-winners should become the property of Government, and be sold on the spot to the highest bidder. In the event of a larger sum than the prize being obtained by sale, the

Chapter IV, B.

Live-Stock.

Goats and sheep.

Dogs.

Horses.

Rawalpindi Metropolitan Horso Fair.

Chapter IV, B.

Live-Stock

Rawalpindi Metro-
politan Horse Fair.

difference was to be given to the owner, but if less the loss to fall upon Government. Proclamations in Panjabi and Hindi to the above effect were issued throughout this and the neighbouring districts, but the results were not great. In the following year, 1857, about 50 colts and fillies born and bred in the Panjáb competed for 13 prizes aggregating nearly Rs. 1,000; 25 full-grown horses also appeared from Lahore and the more southerly districts, and 23 Kábul horses. The Ráwalpindi and Gújrát districts each won four prizes, Jhelam carried off two, while Lahore, Siálkot and Gújránwála each took one.

During the next year, 1858, there was a great improvement both in quality and quantity, the number of animals of all ages

4 prizes	} for 3-year-old colts
6 consolations ..	} for 3-year-old fillies
Do.	
4 prizes	} for 2-year-old colts
14 consolations ..	} for 2-year-old fillies
Do.	

being 554; and it was found advisable to submit a new scale of prizes on a more liberal scale as indicated in the margin, making altogether 16 prizes and 40 gratuities aggregating Rs. 1,480. It was at the same time proposed to exclude yearlings from competition. These measures were sanctioned by Government, and as it had been found very inconvenient to award the prizes at Núrpur, they were given at Ráwalpindi for the first time. In the course of this year (1858) the Deputy Commissioner strongly recommended the removal of the horse fair altogether from Núrpur. Being held at such a distance from the Cantonments, Military Officers could not always go out there, and other reasons being urged, Government approved of the recommendation. Accordingly the fair was held next year, 1859, at Ráwalpindi, but it was not well attended owing partly no doubt to the change of site and also to the early date upon which the Ramzán fell. From the records of this period it appears that the horse-breeders were somewhat disappointed in the prices realized for their good Dhanni breed, and that several of them had turned their attention more to mule-breeding. The perseverance, however, of the local authorities, and their successful efforts in obtaining some good Government stallions once again, led the people to devote themselves to horses rather than mules.

The next horse fair, of 1860, which was held early in May, showed good results, when out of 300 exhibited, 39 colts and fillies of Arab stock obtained prizes and gratuities to the amount of Rs. 1,230. Thirty-four horses were sold at an average of Rs. 202. Of these six were by Arab sires, the rest by country; 15 of the 34 were bought for the Irregular Cavalry. The committee of judges declared that they had never seen such an improvement within so short a time, and were of opinion that a finer lot of colts and fillies than the prize-winners could not be found out of the studs. Twenty-two of the successful exhibitors belonged to the Ráwalpindi district, 17 to Jhelam, and a few to other districts. The improvement thus clearly seen in 1860 was continued in 1861 and subsequent years. In 1861, 400 colts and fillies attended the fair, all of good quality. The best fillies came that year from Jhelam. With the concurrence of the Commissioner and Com-

mittee, the number of prizes was this year increased, while their value was reduced, the highest being Rs. 75, the next Rs. 50, and the third Rs. 25. The distribution of several gratuities (or consolations), especially during this year of great scarcity, gave great satisfaction to the exhibitors. From the returns it appears that the Jhelam district horse-breeders were most successful in 1860-1861, but that the Rawalpindi district then took the lead and has retained it ever since. The largest number of mules ever brought to one of these fairs was 183, in the year 1871, when an average price of Rs. 161 per mule was realized. The district of Rawalpindi contributed 153 of the whole number. In the first years of the fair the encouragement given to mule-breeders was almost nil. Subsequently a demand sprang up, and the Abyssinian campaign gave a marked impetus to mulebreeding. The fair now attracts a large number, and good prices are obtained.

The fair is usually held during the third week in March, when there is an abundance of *khasil* or green corn available for fodder. It is held in a large open space beyond the Leh river on the west of the city. Within this square, temporary railings of bamboo and rope are erected, which mark off the lines for each class of animal. A circular encosure is formed in which the young horses are taken in turn by classes for the judges to examine. The examination generally lasts for four days, the Committee consisting of selected cavalry and artillery officers, giving up their entire attention to this duty from 7 A.M. till noon. A native officer of the Police, who is experienced in horses, assists the Committee by classifying the young stock the day before according to age, so that much time and trouble is saved. The relative merits of each animal are ascertained by a system of marks prescribed by Government. The fair has become a very popular institution, and attracts not only horse-breeders from the surrounding districts, but numerous officers from Cavalry Corps to purchase remounts. The prize day is made a gala day and is brought to a close with tent pegging. The amount and value of prizes given, which has risen from Rs. 1,000 in 1856 to nearly Rs. 1,750 in 1883, has no doubt contributed not a little to the success of this fair; and with the increased attention which is now being paid to horse-breeding, the larger number and better class of stallions, and the growing demand for good serviceable

Chapter IV, B. Live-Stock.

Rawalpindi Metropolitan Horse Fair.

Year.	Number of animals exhibited.	Number of animals sold.	Amount of prizes given.
			Rs.
1879	1,940	938	6,750
1880	2,538	1,337	5,000
1881	900	735	1,750
1882	2,421	1,002	1,750
1883	1,394	519	2,000

given, for the five years ending 1883.

At the fair of 1881, 175 remounts were purchased by Government; 154 at the fair in 1882. At the fair of 1883, 16

horses, it is likely to improve both in quality and quantity year by year. The marginal table gives the number of animals exhibited, the number of animals sold, and the amount of prizes

Chapter IV, C.

Occupations,
Industries,
and
Commerce.Rāwalpindi Metro-
politan Horse Fair.

mules were purchased by Government for the Artillery and 15 for Native Cavalry Regiments. Of the animals exhibited at the fair in 1883, 736 came from the Rāwalpindi district, 361 from Jhelum, 64 from Shāhpur, 13 from Gujrat, 148 from Peshāwar, 32 from Hazāra, 3 from Bannu, and 37 from foreign countries. The best Foreign horses are those from Persia and the Turkoman Country.

A judging committee composed of 203 military officers of experience of the mounted branches of the Army at Rāwalpindi, and an officer of the Horse Breeding Operations Department, award the prizes according to rules prescribed by Government, the relative merits of each animal being ascertained by a system of marks. The Deputy Commissioner is president, and the Assistant Commissioner of the district acts as secretary of the Committee.

Horse-breeding
operations.

The horse-breeding operations were commenced on a very small scale. In 1862 there were only two stallions, but since then the operations have continued to increase and develop both in regard to the improvement of the breed of horses and of mules. There are now (1884) in the district 3,228 branded brood mares; of these 1090 are for horse-breeding, and 2,138 for mule-breeding. There are 25 horse-stallions and 52 donkey stallions which are stationed at the places where their services are most in requisition. The table on page 89 shows the places at which the stallions are kept and their breed.

The district is well adapted to the breeding of horses and mules. The horses are reared chiefly in the subdivisions of Fatah Jang, Pindi Gheb, and Rāwalpindi; and mules in the subdivisions of Gujjar Khān, Rāwalpindi and Fatah Jang. The mules are probably the best that can be procured for artillery in India. The breeders have been furnished with vernacular treatises on horse-breeding, which appear to have had some effect, as the young stock are better managed than formerly, and several breeders have formed extensive paddocks for their colts and fillies.

There are two *ziladārs* or native inspectors of horse-breeding operations, whose duty it is to travel about the district and to furnish monthly statistics connected with these operations. There is also a *salātri* attached to the district. During the last three years 160 colts were castanated.

The breed of horses is improving year by year. Remounts suitable for the Native Cavalry are procurable at the fairs, though few are as yet found fit for the British Cavalry. A large number of colts is purchased by traders and taken out of the district annually.

SECTION C.—OCCUPATIONS, INDUSTRIES,
AND COMMERCE.Occupations of the
people.

Table No. XXIII. shows the principal occupations followed by males of over 15 years of age as returned at the census of 1881. But the figures are perhaps the least satisfactory of all the census statistics, for reasons explained in the Census Report; and they must be taken subject to limitations which are given in some detail in Part II., Chapter VIII., of the same report.

Chapter IV, C.
Occupations, Industries and Commerce.
Horse-breeding operations.

Station.	Detail of Horse Stations.								Detail of Donkey Stations.								
	English Trotter.	Norfolk Trotter.	Thorough-bred water.	Thorough-bred.	Arab.	Stud bred.	Norfolk Trotter.	Total.	Spanish.	French.	Italian.	Arab.	Country.	Dokhara.	Punjabi.	Persia.	Total.
Rawalpindi...	6	1	41	1	1	1	...	0	3	2	0	4	1	5	7	...	22
Gang Jani	1	...	...	...	...	...	...	1	...	1
Fateh Jang...	2	...	...	4	...	...	...	2	...	...	...	...	3
Firdi Ghob	1	...	...	2	...	...	...	1	...	...	...	...	1
Rind Sultan...	1	...	...	...	...	...	...	...	...	1
Khande	1	...	...	...	...	...	...	...	...	1
Chamara	1	...	...	1	...	...	...	...	...	...	...	...	...
Gulzar Khan...	2	...	...	...	3	...	...	...	...	5
Kabuta	2	...	...	...	2	...	...	...	...	5
Hasanbhai	1	...	...	...	...	...	...	...	...	1
Hary...	2	...	...	...	...	...	...	1	...	1
Murree	1
Karl	2

Chapter IV, C.

Occupations,
Industries,
and
Commerce.Occupations of the
people.

The figures in Tablo No. XXIII. refer only to the population

Population.	Towns.	Villages.
Agricultural ..	6,663	437,855
Non-Agricultural	78,602	287,230
Total ..	85,267	735,185

of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of

women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 124 to 132 of Table XIA., and in Tablo XIIB. of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete. It is only well-to-do members of the best families of the better castes, Ghakkars, Janjuas, Sniyads, who do not do field work themselves. Except holding the plough, the women of every tribe of which the men work do more or less work in the fields. The Malliár women do most field work. Saiyad, Ghakkar and Janjua women do not work as a rule.

Principal industries
and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82. Cotton spinners and weavers of country cloth are found in almost every village. In Fattah Jang and Pindi Gheb coarse woollen blankets are made by members of the barber caste, which find a market at Ráwalpindi and Pesháwar. Soap is made at Ráwalpindi, Pindi Gheb and Fattah Jang, and exported from the two latter places to Kohát, Pindi, Bannu and Pesháwar. It realizes in the district a price of Rs. 8-12 per maund. Leather manufactures are considerable in extent. The principal articles under this head are jars of untanned leather called *kúpas*. These jars are made at Fattah Jang, and exported across the frontier. There is also a considerable manufacture of oil.

European industry is represented in the district by some gas works in Ráwalpindi and the brewery at Murroo. The latter is described in Chapter VI. The gas is extracted from petroleum, but owing to the limited supply of this material, the gas produced is barely sufficient to light the barracks and hospital of one European regiment. The oil is obtained at Sadkal, some three miles north-west of Fattah Jang, and at Jaba in the Bannu district. About 100 gallons per month are obtained from the former in the dry season and from 250 to 300 gallons from the latter. The Murroo Brewery was established in 1860. Its beer is of excellent quality and commands a large sale. Of late it has been importing hops from Kashmir.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the industries of the district :—

" There seems to be no special manufacture of any kind in this district. Boats are built for use on the Indus at Attock and Pindigheb. Richly carved *chaukats* for doors and windows are occasionally made as in other parts of the Panjab, but not as in some districts to be sent away to other parts. From a village near Hassan Abdal some good cotton prints (*abras*) rough in execution but fairly good in colour have been procured. But while the district cannot be said to do a regular export trade in any special branch, it must not be imagined there is a total absence of industries. Here as elsewhere the cotton weavers complain that their trade suffers from European competition; and it is said they are turning to wool weaving."

There are no statistics available for the general trade of the district, though Table No. XXV. gives particulars of the river traffic that passes through the district. The trade of the district centres in Rāwalpindi and Hazro. The exports and imports of food-grains have already been noticed at page 81.

The principal manufactures have been noted above, and they are exported to some small extent. The only productions that ever give rise to any large export trade are food grains and oil seeds; but this only happens in years of good harvests. During 1880, 1881, and 1882, grain was imported. Last year (1883) the export was abnormally large, and even now grain is being sent to Peshawar. Snuff of excellent quality is manufactured at Hazro, and is exported to Kashmir and Amritsar. Among the imports are piecegoods from Amritsar and Calcutta, sugar and *gūr* from Jalandhar, hardware from Amritsar and Lahore; cotton from districts south of Jhelum; salt from Pind Dadan Khān; indigo from Multān; rice from Peshawar and Swāt.

Rāwalpindi is one of the districts in which foreign trade is registered. Trade with Kashmir is registered at two posts, Lachman Ferry and Murree. In 1882-83 the value of the registered trade was as shown in the margin. *Charas, ghi,*

—	Imports.	Exports.
By Lachman Ferry ...	Rs. 6 17,269	Rs. 3,44,325
By Murree ...	" 5,62,336	" 2,11,447

rice, raw silk, shawls, wood, fruit, and dyes among the imports, and piece-goods, metals, salt and sugar among the exports deserve notice.

SECTION D.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Table No. XXVI. gives the retail bazaar prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII. and rent-rates in Table No. XXI.; but both sets of figures are probably of doubtful value. The figures

Period.	Sale.	Mort- gage.
1868-69 to 1873-74 ...	26-15	9-8
1874-75 to 1877-78 ...	31-6	8-13
1878-79 to 1881-82 ...	28-6	14-0

of Table No. XXXII. give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. Day labourers in the neighbourhood of towns and cantonments are invariably paid in cash, but in villages they are paid in kind at harvest time. For cutting

Chapter IV. D. Prices, Weights and Measures, and Communications.

Course and nature
of trade.

Prices, wages, rent-
rates.

Chapter IV, D.
Prices, Weights
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and
Communications.
Weights and
measures.

the crops they receive one bundle of corn for every twenty cut. This is called *lái*. For building walls, houses, or other ordinary labour, they receive their food free. Wages have increased 50 per cent: since the Sikh rule, and for skilled workmen, as carpenters, masons, blacksmiths, 75 per cent.

The measurement of grain varies in different parts of the district.

4 <i>paropi</i> =	3½ <i>scr</i> (standard) =	1 <i>chota</i> .
2 <i>chotas</i> =	6½ <i>scr</i> " =	1 <i>dhari</i> .
2 <i>dharis</i> =	13 <i>scr</i> " =	1 <i>topi</i> .
2 <i>topis</i> =	26 <i>scr</i> " =	1 <i>nalla</i> .
2 <i>nallas</i> =	1 md. 12 <i>scr</i> " =	1 <i>pal</i> .

The standard table is given in the margin. This standard scale is in vogue in and near Ráwalpindi, the *paropi* being equal to 13 *chitáks*; but in other parts

of the district there is much variation. For instance, in the large villages of Banda and Takhtpuri, the *paropi* is equal to 7 *chitáks* only, while near Gújar Khán it is equal to 7½ *chitáks*. Whatever the value of the *paropi*, the other and higher denominations stand to it in the same ratio as those of Ráwalpindi to the higher *paropi* in use there. Thus a *pai* in Gújar Khán is equal to only 26 *seers* instead of 1 maund 12 *seers*.

In the Ráwalpindi *tahsíl* and the greater part of the district, the standard unit of length is the *karu* or *pace*; 3 *karus* = 1 *kan*, and a square *kan* = 1 *marla* (almost exactly equivalent to the English "pole"); 20 *marlas* = 1 *kanál*, as nearly as possible, and 8 *kanáls* = 1 *ghomáo*, the *ghomáo* being equivalent to the English acre. This mode of measurement is called, from the *kan* which forms its unit, the *kans* method. In the Gújar Khán *tahsíl* the *ghomáo* is not in use, land being reckoned by *bighas*, which are exactly half a *ghomáo*.

Communications.

The figures in the margin show the communications of the district as returned in the quinquennial Table No. I of the Administration Report for 1878-79, while Table No. XLVI. shows the distances from place to place as authoritatively fixed for the purpose of calculating allowance. Table No. XIX. shows the area taken up by

Communications.	Miles.
Navigable rivers ...	90
Railways ...	151
Metalled roads ...	97
Unmetalled roads ...	1,129

Government for communications in the district.

Rivers.

The Jhelam is not navigable in any portion of its course in this district. The only traffic on it is that of timber which is cut in the Kashmir territory, and floated down in logs or in rafts. The rocky nature of the river and the impetuosity of the current renders navigation impossible. The only boats in use on it are those at the ferries. The Indus is navigable for steamers drawing a small quantity of water as far as Makhad, which was formerly the terminus of the Indus Steam Flotilla. Country crafts go up beyond Makhad, and are employed to carry grain, oil seed, and other articles of trade to Sakkar. The principal traffic on these rivers, as stated in the Panjáb Famine Report (1879), is shown in Table No. XXV. On the Indus boats of large size are built, and carry on an extensive trade from Pesháwar via Attock and Makhad, to Sakkar and other southern ports on the river. The average size is 600 maunds, but some of 800 and 1,000 maunds are

always to be found. There are two great colonies of boatmen and their families at Mallah-tola adjoining Attock and at Makhad. A revenue assignment which was granted under former governments is still held by the Attock boatmen, amounting in value to Rs. 1,300. The wise policy of maintaining this *jāgir*, and thus exercising a strong hold over a class of people who managed the ferry boats during the flood season on a most difficult and dangerous part of the river, was undoubted. There were usually about 12 boats at Makhad, two or more at the Khushālgarh ferry, on the road from Kohāt to Rāwalpindi; and 24 at or near Attock—the latter being used for the bridge between October and June, and during the floods as ferry boats. The construction of the Attock Railway bridge has, however, superseded the bridge-of-boats at that spot. The boats of the district are all flat-bottomed, and vary in size from 400 to 800 maunds. The bow and stern are decked over to afford shelter and steerage room. The materials used in their construction are *diār* and *sissu* strongly clamped together with iron. Instead of rudders, two huge oars are generally used for steering, while two more are worked at the bow by three, four, or five men each. The mooring places and ferries, and the distances between them, are shown below in order, following the downward course of each river :—

Chapter IV, D,
Prices, Weights
and Measures,
and
Communications.
Rivers.

Name of river.	Station.	Distance in miles.	Remarks.
Jhelam ..	Khodār ..	6½ miles from Murree.	Ferry only.
	Serri	3	Do.
	Mallot	6	Do.
	Lachmar ..	12	Do.
	Ram Tattan ..	8	Do.
	Owen	6½	Do.
	Salgram ..	7½	Do.
	Dangall ..	7½	Do.
	Illil	6	Do.
	Bagham ..	1½	Do.
Indus ..	Attock .. ..	..	Bridge of boats and mooring place; also a railway bridge with subway for travellers.
			Mooring place for country boats.
	Harro .. ..	..	Do.
	High Nillab ..	7	Do.
	Gutt	2	Do.
	Fujandah ..	5	Do.
	H-tā	5	Do.
	Pari	4	Do.
	Nara	5	Do.
	Dandi	5	Do.
	Mori Jaswal ..	5	Do.
	Khushālgarh ..	5	A boat bridge and mooring place for country boats.
	Zikrat Bala ..	8	Mooring place for country boats.
	Dopar	5	Do.
	Torabala ..	6	Do.
	Makhad ..	26	Ferry and mooring place.

The Panjāb Northern State Railway from Lahore to Peshāwar runs through the district with a branch line from Golra to Khushālgarh station, with stations as follows :—

Railways.

Stations.	Miles.	Stations.	Miles.	Stations.	Miles.
Missa Gujar Khan ..	7	Rawalpindi Kutcherry ..	5	Burhan	7
Hachlari	5	Golra	2	Lawrencepur ..	5
Mandara	3	Sang Jani	7	Campbellpur road ..	9
Libani	7	Sarai Kala	6	Attock bridge ..	8
Rawat	3	Hassan Abdal ..	9		
Bohan	8				

Chapter IV. D.

Prices, Weights
and Measures,
and
Communications.

Rāwalpindi to Khushālgarh Branch Line.

Stations.	Miles.	Stations.	Miles.	Stations.	Miles.
Golra	8	Fatahjang	4	Basál	4
Tarawal	3	Gagan	8	Pind Sultaní road	4
Kotli	13	Hannra	9	Langar	9
Ilata	3	Kahal	4	Khushālgarh	9

Roads.

The following table shows the principal roads of the district, together with the halting places on them and the conveniences for travellers to be found at each. Communications on the road from Rāwalpindi to Murree are occasionally interrupted in the rains, but never for any length of time, by floods on the Kurang river, which is not bridged, and which crosses the road a short way south of Bārakow :—

Route.	Halting places.	Distance in miles.	Remarks.
Rāwalpindi to Murree Road.	Bārakow	12	Encamping ground, staging bungalow.
	Tret	12	Encamping-ground, staging bungalow, <i>sarai</i> .
	Murree	15	Hotels; <i>sarai</i> and encamping ground at Sunny bank.
			*
Grand Trunk Road.	Gujar Khan	15 (from Solawal Jhelum district).	Encamping-ground, <i>sarai</i> , <i>dak</i> bungalow, police bungalow.
	Mandla	9	Encamping-ground and <i>sarai</i> .
	Rawat	11	Encamping-ground, rest-house and <i>sarai</i> .
	Rāwalpindi	12	Encamping-ground, <i>sarai</i> , <i>dak</i> bungalow, three hot <i>is</i> .
	Sang Jani	14	<i>Sarai</i> and encamping ground.
	Sana Kala	6	Encamping-ground, a bungalow, unmetalled road towards Hazara cuts from this.
	Hassan Abdal	8	Encamping-ground, <i>sarai</i> , <i>dak</i> bungalow; unmetalled road to Abbottabad road branches off.
	Hatti	15	Encamping-ground and private <i>sarai</i> (an unmetalled road cuts towards Hazara).
Rāwalpindi to Kohat Road.	Attock	12	Encamping-ground, <i>dak</i> bungalow.
	Kotli	18	Encamping-ground.
	Fatahjang	8	" <i>sarai</i> , <i>dak</i> bungalow.
	Gagan	10	Encamping-ground.
	Kamllpur	10	" "
	Pind Sultaní	12	<i>Sarai</i> .
Karor Road.	Jand	8	<i>Dak</i> bungalow, <i>sarai</i> , encamping-ground.
	Murree	11	Encamping-ground, <i>sarai</i> , and <i>dak</i> bungalow.
	Dewal	9	

There are also unmetalled roads from Hassan Abdal to Abbottabad, Campellpur to Lawrencepur, 9 miles; Pindigheb to Pind Sultaní, 20 miles; Rāwalpindi to Kahita *viâ* Kotli, 49 miles; Fatahjang to Kálábāgh, 23 miles; to Talagang, 17½ miles; and to Chakwal, 13½ miles; and from Murree *viâ* Kotli and Karor to Rāwalpindi, 54 miles. The road from Hassan Abdal to Abbottabad crosses the river Haro by a ford, and traffic is consequently interrupted when the river is in flood. The *dak* bungalows, at Bārakow, Tret, Rāwalpindi, Hassan Abdal, Attock, Fatahjang, Dewal, Jand and Gujar Khán are completely furnished and provided with servants. The other rest-house at Karor has furniture but no servants. A tonga *dak* and bullock train ply along the road from Rāwalpindi to Murree, and a mail cart runs daily from Hassan Abdal to Abbottabad and *vice versa*.

The following table shows the post offices of the district :—

Chapter IV, D.

No.	Names of Post Offices.	Description of Post Offices.	Remarks.
1	Rawalpindi	Disbursing	M. O. and S. B.
2	" Town	Town-sub-office	Do.
3	Attock	Sub-office	Do.
4	Banda	Village office	Do.
5	Campbellpur	Sub-office	Do.
6	Chauria	Do.	Do.
7	Dera Kh. Isa	Village office	Do.
8	Estabjan	Sub-office	Do.
9	Gora Gelli	Do.	Do.
10	Gujar Khan	Do.	Do.
11	Guliana	Village office	Do.
12	Hassan Abdul	Sub-office	Do.
13	Hazro	Do.	Do.
14	Jand	Do.	Do.
15	Jati	Do.	Do.
16	Kahuta	Do.	Do.
17	Kala-ki-Sarai	Do.	Do.
18	Kallar	Do.	Do.
19	Kuri	Village office	Do.
20	Kot Patali Khun	Do.	Do.
21	Makhad	Sub-office	Do.
22	Malikpur	Village office	Do.
23	Mandara	Sub-office	Do.
24	Pindigheb	Do.	Do.
25	Pind Sultan	Sub-office	Do.
26	Rawat	Do.	Do.
27	Rang Jani	Do.	Do.
28	Sakho	Village office	Do.
29	Said Kasran	Do.	Do.
30	Thatta	Sub-office	Do.
31	Thoya	Village office	Do.
32	Mureco	Head office	Do.
33	Gharial	Do.	Do.
34	Thobba	Sub-office	Do.
35	Tret	Do.	Do.

Prices, Weights
and Measures,
and
Communications.
Post offices, &c.

Note.—In column for remarks "M. O. and S. B." denote that the offices opposite to which they are written are Money Order Offices and Post Office Savings Banks.

Chakwāl and Harispūr are situated in the Jhelam and Hazāra districts, but they keep accounts with the Rāwalpindi office also. There are no district post offices in the Rāwalpindi district.

A line of telegraph runs along the whole length of the railway, a second along the branch line from Rāwalpindi to Khushāl-garh, and a third from Rāwalpindi to Murree, whence it is continued to the various military stations in the gullies.

Telegraph.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

Chapter V, A.
General
Administration.
Executive and
Judicial.

The Rāwalpindi district is under the control of the Commissioner of the division of the same name, who is assisted by a Judicial Additional Commissioner stationed at Lahore. A Deputy Commissioner, Judicial Assistant, and three Assistant or Extra Assistant Commissioners compose the usual staff at headquarters. There are besides an Assistant Commissioner, posted at Murree during the hot weather and at headquarters during the cold, in charge of the Murree Sub-division, and an Assistant or Extra Assistant Commissioner at Attock in charge of that Sub-division. Each of the seven *tahsils* is in charge of a *tahsildār*

<i>Tahsil.</i>	<i>Canton- ment.</i>	<i>Pat- waris.*</i>
Rawalpindi ..	1	64
Pindigheb ..	1	86
Attock ..	1	85
Gujar Khan ..	1	69
Fatahjang ..	1	82
Kahuta ..	1	39
Murree ..	1	10

* These figures include *naib patwaris*.

assisted by a *nāib*, except Murree, where the revenue work is so slight that a *nāib tahsildār* is not required. The village revenue staff is shown in the margin. Of the four *munsiffs* attached to the district, two sit at Rāwalpindi with jurisdiction within the Rāwalpindi and Pindigheb *tahsils* respectively; one at Gujar Khān with jurisdiction within the Kahuta and Gujar Khān *tahsils*; and the fourth, sitting at Hassan Abdāl in the Attock *tahsil*, has jurisdiction within the Attock and Fatahjang *tahsils* and part of Pindigheb. One of the two Rāwalpindi *munsiffs* is posted at Murree during the hot season. The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX.

Criminal, Police,
and Gaols

The executive staff of the district is supplemented by a Cantonment Magistrate who has charge of the Rāwalpindi Cantonments. It is also assisted by a Bench of Honorary Magistrates, nine in number, who sit at headquarters; and by Fatah Khān of Kot and Ghulam Muhammad Khān of Makhad, who have magisterial powers, the former of the second class within his *jāgir*, and the latter, of the third class, within the Makhad *ilāka*. Of the Honorary Magistrates a Hindu and a Muhammadan always sit together.

The police force is controlled by a District Superintendent

Class of Police.	Total strength.	Distribution.	
		Standing Guards.	Protection and detection.
District (Imperial) ..	756	131	825
Cantonment	87	..	87
Municipal	189	..	189
Total	1,022	131	891

and an Assistant. The strength of the force, as given in Table No. I. of the Police Report for 1881-82, is shown in the margin. In addition to this force, 1,000 village watch-

Chapter V, A.
General
Administration.
Criminal, Police,
and Gaols.

men are entertained. These are paid at the rate of from Rs. 3 to Rs. 4. per mensem, except in the mountainous *tahsils* of Murree and Kahūta, where they are paid chiefly in grain, being given only Rs. 4 per annum in cash. The *thánahs* or principal police jurisdictions, the *chaukis* or police outposts, and the cattle-pounds, are distributed as follows:—

Tahsil Rawalpindi.—*Thánahs*—Rawalpindi City, Rawalpindi Cantonments, Rawalpindi, Rawát and Sang Jání. *Chaukis*—Bár-ákot, Nadi Sohan, Rawalpindi encamping-ground, Chūrh, Chailo-jangi, Bantelián Rawát, Khurtani, Karnol, Sang Jání, Margalla, Sarai Kála. *Cattle-pounds*—Rawalpindi City, Rawalpindi Cantonment, Rawalpindi, Sang Jání, Rawát, Bárákwow.

Tahsil Attock.—*Thánahs*—Hassan Abdál, Hazro, Attock. *Chaukis*—Harun, Losar Báoli, Wah, Hassan Abdál, Jhablat, Fattehullah, Haro, Maira Jadid, Saidan Báoli, Saféd-Báoli, Gondal, Jabbar, Attock, Choi, Jadid Choi. *Cattle-pounds*—Hassan Abdál, Hazro, Attock, Choi.

Tahsil Pindigheb.—*Thánahs*—Pindigheb, Pind Sultáni, Makhad. *Chaukis*—Murree, Jand, Kurah, Lambidhan. *Cattle-pounds*—Pind Sultáni, Makhad, Pindigheb, Narah, Jand.

Tahsil Fatahjang.—*Thánahs*—Fatahjang Chauntra. *Cattle-pounds*—Fatahjang, Chauntra.

Tahsil Gújar Khán.—*Thánahs*—Jatli, Gújar Khán, Mandra. *Chaukis*—Baigam, Missaka Daira, Gújar Khán Chebari, Mandra. *Cattle-pounds*—Jatli, Gújar Khán, Mandra.

Tahsil Kahūta.—*Thánahs*—Kallar Kahūta. *Chauki*—Narai. *Cattle-pounds*—Kallar, Kahūta.

Tahsil Murree.—*Thánahs*—Murree, Kotli. *Chaukis*—Karor, Dewal, Tret, Siláb. *Cattle-pounds*—Kotli, Karor, Murree, Dewal, Tret.

The district lies within the Rawalpindi Police Circle under the control of the Deputy Inspector-General of Police at Rawalpindi.

The district gaol at head-quarters contains accommodation for 922 prisoners, 88 of which may be female. It is a fine stone building on the radiating system. Convicts are frequently sent hither from the neighbouring districts of Pesháwar, Kohát and Jhelam, owing to want of room there. Table No. XL. gives statistics of criminal trials, Table No. XLI. of police inquiries, and Table No. XLII. of convicts in gaol for the last five years. There are no criminal tribes in the district proclaimed under the Act.

Chapter V. A.
General
Administration.
Revenue, Taxation,
and Registration.

The gross revenue collections of the district for the last 14 years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII.; while Table Nos. XXIX., XXXV., XXXIV., and XXXIII. give further details for Land Revenue, Excise, License Tax, and Stamps respectively. Table No. XXXIII. A shows the number and situation of registration offices. There are only two central distilleries for the manufacture of country spirit in the district, situated at Rāwālpindi and at Murree. Cultivation of the poppy is carried on to a very limited extent, the opium produced being used only by the cultivators themselves, and not for purposes of trade. In 1882, 20 acres were grown. The administration of Customs and Salt revenue is described in the next paragraph.

Table No. XXXVI. gives the income and expenditure from

Source of Income.	1878-79.	1879-80.	1880-81.	1881-82.	82.
Ferries with boat bridges ..	..	277	..	..	..
Ferries without do. ..	1,300	1,351	1,397	1,390	1,397
Staging bungalows, &c. ..	5,867	6,250	7,289	5,162	4,202
Encamping grounds ..	4,117	4,442	5,804	4,449	4,140
Cattle pounds, ..	5,001	6,054	7,038	6,811	5,673
Nazul properties ..	2,432	3,324	3,351	2,514	2,752
Total ..	18,470	23,421	25,417	20,858	19,671

district funds, which are controlled by a Committee consisting of 48 members selected by the Deputy Commissioner from among the leading men of the various *tahsils*, the usual *ex-officio*

members, and the Deputy Commissioner as President. Table No. XLV. gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI. The income from provincial properties for the last five years is shown above in the margin. The ferries, bungalows, and encamping-grounds have already been noticed at pages 93-4, and the cattle-pounds at page 97. Of the Nazul properties, the most valuable pecuniarily are the gardens at various *tahsil* head-quarters and the Park at Rāwālpindi; while those of antiquarian interest are the old Buddhist Tope and other ruins at Maukiāla, the old *sarais* at Rowāl and *sarai* Kālā and the tomb of Nūr Mahal, one of Jehāngir's queens, and the adjacent tank at Hassan Abdāl. Near the last-named place is the picturesque garden of Wāl and the ruins of a pleasure palace, once a favourite summer resort of the Emperors, which were formerly Nazul property, but have been made over to Muhammed Hayāt Khan, Assistant Commissioner on condition of his not allowing them to fall into further decay. Figures for other Government estates are given in Table No. XVII., and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land revenue administration of the district is treated of.

Customs : Salt.

In the Rāwālpindi district the Northern India Salt Revenue Department has a preventive establishment stationed along 77 miles of the Indus. The object of the preventive line is to prevent the transit of cheap Kohāt salt from the right to left bank of the river. At Jaud an Inspector is stationed, and Assistant Inspectors at Attock and Lalubān. There are 15 guard posts along the left bank of the river. An establishment is maintained at Poshāwar, subordinate to the Assistant Inspector, Attock, to prevent any

salt being consigned from that city to cis-Indus stations. A similar establishment remains at the Khairabad station, Panjab Northern State Railway, on the right bank of the river opposite Attock, to search goods consigned from stations east of Peshawar, and to warn passengers not to bring any salt across the river with them. The total establishment at Peshawar, Khairabad, and on the left bank of the river consists of 148 men, and is maintained at a cost of Rs. 18,847 per annum.

Table No. XXIX gives figures for the principal items and

Source of Revenue.	1880-81.	1881-82.
	Rs.	Rs.
Surplus warrant <i>talabana</i> ..	712	668
Fisheries	410	460
Gold Washings	147	119
Water mills	148	165
Revenue fines and forfeitures	512	74
Fees	12	71
Other items of miscellaneous land revenue	53	89

the totals of land revenue collections since 1858-82. The remaining items for 1880-82 are shown in the margin. Table No. XXXI. gives details of balances, remissions and agricultural advances for the last fourteen years; Table No. XXX.

shows the amount of assigned land revenue; while Table No. XIV. gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence and working of the current settlement will be found below in Section B. of this Chapter.

Table No. XXXVII. gives figures for the Government and Aided Middle and Primary Schools of the district. There is no High School. At Rawalpindi, Hazro, Pindigheb, Gajar Khan,

Tahsil Rawalpindi.	
Basaili.	Kari.
Takhtpuri.	Dhalla.
Lodhran.	Pinda.
Mahkpur.	Karpi.
Gotra.	Sajrapur.
Osman.	Schalla.
Segri.	
Tahsil Gajar Khan.	
Gajar Khan.	Gangrilla.
Sukho.	Debi.
Gulshan.	Syet.
Bawal.	Kaniat.
Harnai.	Kuntilla.
Durtalla.	Narali.
Dhangleo.	Dorabudhal.
Darnia.	Bhagpur.
Karian.	Kali Bhakral.
Tahsil Pindigheb.	
Pindigheb.	Domail.
Thatha.	Karan.
Tahsil Kahuta.	
Kahuta.	Mattor.
Kallar.	Narah.
Dera Khalsa.	Choa.
Thoba.	
Tahsil Attock.	
Hazro.	Rangu.
Hassan Abdal.	Gurgushti.
Tahsil Fatahjang.	
Fatahjang.	Kotwal.
Battar.	Adhwal.

Chapter V, A.

General Administration

Customs : Salt.

Statistics of land revenue.

Education.

Sukho, Guliana and Kalar, there are middle schools, the first being maintained by the Municipal Committee, the second partly from municipal and partly from district funds, and the others entirely from the district fund. The primary schools, shown in the margin, are supported from the district fund, except at Hazro, where the school is maintained by the Municipal Committee. In the Murree *tahsil* there are no native schools. In addition to these there are 12 schools for girls, founded by Bedi Khem Singh, and supported partly by him and partly from the district fund. The following schools are aided from Provincial revenues:—At Rawalpindi—the European schools for girls and boys, founded in 1882, with an average attendance of 25 girls and 25 boys, and the Mission School in the city; and at Murree—the Sir Henry Lawrence Memorial Asylum; St. Thomas' College for boys, a Roman Catholic Institution, now affiliated with Calcutta University; the Convent School for girls; and St. Denys (Church of England) School, also

Chapter V, A.
General
Administration.
Education.

for girls, which is managed by three of the sisters from St. Denys, Warminster. The district lies within the Rāwalpindi Circle, which forms the charge of the Inspector of Schools at Rāwalpindi. The more important schools of the district are separately noticed below. Table No. XIII. gives statistics of education collected at the Census of 1881; and the general state of education has already been described at page 55. In addition to the Government Aided Schools described above there are three small private schools in Murree for girls and boys. There are also 874 indigenous schools in the district.

Lawrence Asylum.

The Lawrence Memorial Asylum, at Murree, is situated about two-and-a-half miles from the Murree station, at an elevation of 6,398 feet above the sea level. It was founded in 1860 by public subscriptions to perpetuate the memory of Sir Henry Lawrence. The object is to provide for the orphans and other children of soldiers serving or having served in India, a refuge from the debilitating effects of a tropical climate, and to furnish an asylum wherein a plain practical education, adapted to the condition of its inmates, may be obtained, and where soldiers' children may be trained to become useful and intelligent members of society. The present accommodation is for 91 boys and 71 girls; but it has been proposed to enlarge the institution and thus extend its benefits to other than soldiers' children. This was suggested by Archdeacon Baly, who wrote—

“As the northern part of the Panjāb appears to be most in need of a hill boarding-school, and as the Murree Lawrence Asylum is capable of enlargement, and is most economically and carefully administered in every respect, this school should be first selected for enlargement, and a wing added to it for the accommodation of Anglo-Indian and Eurasian children of non-military parents resident especially in the northern and western districts of the province.”

An essential principle of the institution is to make children do as much as they can for themselves, believing that only in this way can a number of children be trained up as useful and intelligent, and, to a proper extent, independent members of society. The girls do all the needle-work, cut out and make the new clothes for the boys and themselves, and receive instruction (practical and theoretical) in cooking. Boys do carpentering, household work, &c. Girls are provided for on completing their education with places as teachers, nursery governesses, &c. Boys have joined the Revenue Survey, D.P.W., Accounts Department offices as clerks, Sub-medical Department, the Army, &c. The standard of education in both departments is based on the scheme drawn up by the Government Educational Department, rising through the different grades of lower primary, upper primary, middle school and University Entrance Examination: the asylum thus competes with other European institutions of the province. The staff of the asylum consists of—Principal (and Chaplain); Head master and two assistants; Head mistress and two assistants; clerk and apothecary; matron and steward; European carpenter; and European gardener.

There is a church in course of erection, whose first stone was laid by the Bishop of Lahore, on 23rd August 1881. The

main buildings of the Asylum consist of two large double-storied blocks, one for the girls and the other for the boys, play-grounds and gardens surround them. There is a detached dwelling house for the Principal and one for the head master; the other officials are provided for in the transepts of the children's buildings.

The Rawalpindi Normal School, established in the year 1857, and situated in the city of Rawalpindi, is under the immediate control of the Inspector of Schools of the Rawalpindi Circle. The object of the institution is to prepare young men for employment as teachers of vernacular schools in the circle

in which it is situated. The number of such students, when all are present from the different districts in the circle, is 32, and these all live together in a boarding-house attached to the school premises. The teaching staff consists of a head master and two assistant teachers, and there is also a superintendent in charge of the boarding-house. For many

Year.	Expenditure.	No of pupils on the rolls at the close of the year.	Average daily attendance.	No. of candidates for the Normal School examination.	No. passed
1878	6,462	36	33	21	14
1879	4,374	25	27	23	12
1880	4,150	26	22	16	11
1881	4,269	31	29	*	*
1882	4,032	31	21	76	25

* No examination was held during the year.

years the course of training was two years for a certificate of qualification to teach a primary school, and three years for teachers of secondary schools. But since the establishment of a Central Training College at Lahore, the course of instruction has been reduced to two years. A practising school for instructing the students in the art of teaching has recently been attached to the Normal School. The tabular statement in the margin shows the number on the rolls, result of examinations, and expenditure for five years, including stipends paid to students.

The Rawalpindi European day-schools were established on 1st March, 1883, and are managed by a committee consisting partly of *ex-officio* members elected by the Panjáb Government,

and partly of elected members. The Local Government gives a monthly grant of Rs. 250. A statement of the fees is shown

For one child of a family ..	Rs. 5 per mensem.
" two children ..	" 8
" three ..	" 10
" each other child ..	" 1

in the margin. Children in the Infant School pay half the above rates. In consideration of a monthly grant of Rs. 100 per mensem from the Panjáb Northern State Railway, the children of railway employes are received at considerably reduced rates. Both in the boys' and girls' schools the highest class at present is the upper primary fourth. Boys will, however, be trained for the University Entrance Examination. The average number of children is 50 (25 in each school), but it is hoped that this number will be nearly doubled in the winter. The present buildings contain no accommodation for boarders. The staff consists of a head master, assistant master, head mistress, and assistant mistress.

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General Administration.

Lawrence Asylum.

Normal School.

European day-schools.

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General
Administration.
St. Denys Schools.

The St. Denys School at Murree was founded in 1882 by the Bishop of Lahore, to meet the want of a school whose fees should be low enough to enable parents with small means to give their daughters a good English education, with accomplishments, as extras, if required. The management of the school was undertaken by the community of St. Denys, Westminster, England, who are members of the English Church. Two sisters arrived in Murree accordingly in February 1882, and the school was opened on 1st March of the same year in a rented house; but the accommodation being insufficient, a second house was rented. The number of boarders the first year was 25, and of day scholars 8. The children received are both Europeans and Eurasians, whose parents are clerks, soldiers, &c. There are now in the school nine children whose fathers are respectively a Chaplain, Doctors, Executive and Assistant Engineers. The education given comprises the ordinary English subjects, with the addition of Music, French, German, and Drawing. The pupils have as yet passed no public examination. In 1883 the school was moved into a much larger house in a very healthy situation, and in March of that year the school opened with 32 boarders: the number of day scholars has increased to 18, and there is literally no space for more. The staff consists of two sisters, an assistant teacher and a music mistress. Another sister is expected from England in October.

Medical.

Table No. XXXVIII. gives separate figures for the last five years for each of the dispensaries of the district. Besides the Civil Surgeon at Rawalpindi who holds general charge of the district, there are also Civil Surgeons at Murree and Attock. Assistant Surgeons have charge of the Civil and Railway Hospitals at Rawalpindi and of the Jail; and Native Hospital Assistants of the remaining dispensaries in the district. These are all subject to the general control of the Civil Surgeon, except the dispensaries at Murree, Attock and Hazro, which are superintended by the Civil Surgeons at Murree and Attock. In addition to his other duties, the Civil Surgeon has medical charge of the employés of the Panjab Northern State Railway; but the appointment of a special Medical Officer for this purpose has been sanctioned. At Rawalpindi, Murree, and Attock there are Lock Hospitals, the first being of the first class, and dating from 1868, and the other two of the third class, and opened in 1877 and 1870 respectively. There is no Lunatic Asylum in the district, but a certain number of lunatics, whom their relatives are unable to keep in proper custody, are kept and attended to in the jail. The Leper Asylum near Rawalpindi city is separately described below.

Rawalpindi Civil
Hospital.

The Rawalpindi Civil Hospital was first opened as a dispensary in 1853 in one of the rooms of the old fort used as a jail in the city. About the time of the mutiny the institution was removed to the present building, and in 1880 it was raised to the standard of a Civil Hospital. The hospital is situated towards the south-western corner of the city, on the main road leading from cantonment to the city and railway workshops. The buildings consist of a central main block containing the dispensary, a consulting and operation room, and three wards for patients.

There is an ulcer ward towards the south, a separate ward for infectious diseases towards the west, and a female ward towards the northern side of the compound. All the buildings are made of *pakka* masonry, but the hospital was originally badly planned, and in many respects is unsuitable for the purpose intended. Improvements have, however, been made from time to time, and are now being made, with a view to remedy the original defects. A large number of serious cases requiring surgical operation come to the hospital from long distances. On an average about 40-97 in-patients are treated in the hospital daily, and the greater number of these are fed and clothed at the expense of the institution. The institution is popular and the out-door attendance large. European and Eurasian patients are also occasionally admitted as in-door patients; but the accommodation for Europeans is very bad. Provision is made for 49 male and 8 female patients. The hospital is managed by an Assistant Surgeon under the directions of the Civil Surgeon. The subordinate establishment consists of 1 Hospital Assistant, 1 compounder, 2 dressers, 1 matron, and menials.

The Leper Asylum is situated about a mile east of the city. It contains one new building, with capacity for eight families or 16 lepers, and six old barracks with accommodation for four lepers each, so that altogether 36 lepers can be admitted. The number of applicants for admission greatly exceeds this. Medical aid is rendered, and the establishment supervised by the Assistant Surgeon in charge of the Civil Hospital. The total cost of maintaining the Asylum in 1882 was Rs. 1,735.

A Church-of-England Chaplain is posted at Rawalpindi; his work lying among the troops of the garrison and the large civil population of the station. The Garrison (Christ) Church, built in 1854, and restored in 1879, contains 680 sittings. The present Roman Catholic Church was completed in 1880: the old one is now used as a Convent School. During the cold weather a Presbyterian Chaplain is stationed at Rawalpindi, and holds divine service in the garrison prayer-room. About two miles from Cantonments, a Church-of-England Church has been built for the use of the Panjáb Northern State Railway officers and employés. The clergyman in charge is appointed by the Additional Clergy Society. An American Presbyterian Missionary carries on the work of Evangelization; and connected with the Mission is a small but handsome church in the city. At Murree there are three churches—Church of England, Roman Catholic, and Presbyterian. The Government Chaplain has also spiritual charge during the summer months of camps Gharial and Clifden. At the latter place he is assisted by the Principal of the Lawrence Asylum. The camps at Kuldannah and Thoba are visited by a chaplain posted for the season to the gullies. At the Lawrence Asylum a chapel capable of seating 300 persons is in course of erection. The cantonments at Attock and Campbellpur are visited each six times a year by the Chaplain of Naushehra. At the former station there is a prettily situated little church with 150 sittings.

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General
Administration.
Rawalpindi Civil
Hospital.

Rawalpindi Leper
Asylum.

Ecclesiastical.

Chapter V, A.
General
Administration.
 Cantonments,
 Troops, &c.

The principal military station in the district is the Cantonment of Rāwalpindi, situated within a mile of the city, on the opposite bank of the river Leh. At Murree there is a Convalescent Depôt, and within a four miles radius of the Sanitarium are camps Kuldannah, Thoba and Ghariál, and the Cliffden Depôt. There is also a small cantonment at Cambellpore; and the bridge of boats and ferry over the Indus are guarded by Fort Attock. The ordinary garrison of Rāwalpindi during the cold weather consists of one battery of horse, and one of Field Artillery, and three mountain batteries; one regiment of British and one of Native Cavalry, two regiments of British and two of Native Infantry, and a company of Sappers and Miners. Of these the mountain batteries are quartered in the Gullies (Hazára district), and one British Infantry regiment in the Murree Hills with head-quarters at camp Kuldannah during the hot season, while detachments of the Artillery and Cavalry, and of the other British Infantry regiments are quartered at camp Ghariál; so that all the British troops of the garrison pass a portion at least of the hot weather in the hills. Murree is garrisoned during the season by convalescents detached from the Rāwalpindi and Pesháwar Divisions, and the married women and children are stationed at Cliffden. Cambellpore is garrisoned by two batteries of Artillery, and Fort Attock by detachments from the British Infantry regiment quartered at Naushehra in the Pesháwar Division, one of the Native Infantry regiments at Rāwalpindi, and the battery at Cambellpore. The cantonments and military posts of the district belong to the Rāwalpindi Division, and the troops are under the command of the General Officer commanding that division. The Rāwalpindi fort which has five faces, with a bastion at each corner on which heavy guns are mounted, contains an arsenal and barracks for two companies of Infantry or a heavy battery. There are good positions for defence on the east and west of the station. The south-west side is covered by a network of *nallahs*, which render approach from that direction very difficult. The head-quarters of the Left Half Battalion, 1st Punjab Volunteer Corps, are at Rāwalpindi, where D. and H. Companies (the former recruited from employees of the various Civil Departments, the latter exclusively from those of the Punjab Northern State Railway) are stationed. G. (Cadet) Company is composed of the boys of the Murree Lawrence Asylum.

Head-quarters of
 other departments.

At Rāwalpindi are the offices of the Manager and other heads of departments of the Punjab Northern State Railway. The Engineering Department is in charge of the Superintendent of Way and works; the Traffic Department, of the Traffic Superintendent; Audit and accounts, of the Examiner of Accounts; Locomotive and Carriage Department (including the Railway Workshop), of the Locomotive Superintendent; and the Stores, of the Store-keeper. The Grand Trunk road east and west of Rāwalpindi and the Murree road are under the Executive Engineer General Branch at Rāwalpindi, who has charge also of the public buildings of the district, and is subordinate to the Superintending Engineer General Branch at Rāwalpindi. The military buildings

both at head-quarters and at the other cantonments in the district are in charge of the Executive and Superintending Engineers of Military Works at Rawalpindi. The telegraph lines and offices of the district are in charge of the Assistant Superintendent at Rawalpindi, and controlled by the Telegraph Superintendent at Ambála. The Post Offices in the district are controlled by the Superintendent of Post Offices at Rawalpindi. The Customs (Salt) staff is under the control of the Assistant Commissioner, Northern India Salt Revenue, at Khewra; and the forests under that of the Deputy Conservator of the Rawalpindi Division. At Murree was the office of the Assistant Superintendent of Horse-Breeding Operations in the Panjáb; but it has lately been transferred to Meerut in the N.-W. Provinces.

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Land and Land
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Head-quarters of
other departments.

SECTION B.—LAND AND LAND REVENUE.

The celebrated record, known as the "Ayin-i-Akhari," throws but little light on the state of the tract at that time. The whole Sindh Sagar Doab, extending from the Hazara mountain to Mithankot, formed one *Sarkar*, part of the *Sibah* or province of Lahore, and contained 42 *mahals*, a measured area of 1,409,979 *bighas*, or 701,989 acres, and paid a revenue of 5,19,12,201 *dáms* or Rs. 12,97,805. The *mahals* or *parganas* which can be identified as belonging in whole or in part to this district, forming part of this large tract, are—

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to the Gakkhars.

	<i>Dáms.</i>	<i>Rupres.</i>
1. Attock Mahals, probably comprising Chach and the upper part of Khair.	32,02,216 or	80,955
2. Arun, probably including Tallagang and part of Shahpur ..	4,16,970 ..	10,399
3. Khat, probably the rest of Khair, and territory Trans-Indus (Khatkhat, &c.)	4,81,203 ..	12,032
4. Phurwana, including parts of Rawalpindi, Kalat and Gujar Khan	61,69,102 ..	1,28,252
5. Dargah, including Kalat, part of Gujar Khan and part of Jhelum	33,01,201 ..	82,630
6. Akhrambid Territory (Tahsilpur), probably including parts of Rawalpindi, Fatahjang, and Gujar Khan ..	61,01,738 ..	1,37,258
7. Fatahpur Kalat (doubtful; if correct, then Kalat is a corruption of Borah). Fatahpur Borah was the Gakkhar name of Rawalpindi	42,61,531 ..	1,07,032
Total	2,23,14,270 ..	5,58,293

The total revenue was, therefore, Rs. 5,58,293, of which Rs. 1,02,486 was paid by the western, and Rs. 4,55,807 by the eastern portion of the district. Considerable allowance must be made, however, as the limits of the fiscal jurisdictions are altogether unknown. It would not be safe to admit more than from three and a half to four lakhs as the revenue of the district at that period. In the "Ayin-i-Akhari" there is no account of any tribes inhabiting the district; the Gakkhars are only once alluded to as bordering on the *sarkar* of Pakhli; which contained the whole of Hazara. The notice of the *sibah* of Lahore is more meagre than that of almost any other province.

The Gakkhars exercised sway between the Jhelum river and the Margulla pass north, to the Khairi Murat west, and part of the Jhelum district south. No trace of them appears farther west. Their power appears to have been derived from Sultan

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during Gakkhar
rule.

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Fiscal history
during Gakkhar
rule.

Mahmūd Ghaznavi the Great, to have commenced in about A.D. 995, and to have lasted until the advent of the Sikh power in A.D. 1770. During their rule, the eastern portion of the district was divided into three *parganas*—namely, Dangalli, Phurwāla, and

Rāwalpiṇḍī, subdivided into *tappas*, mainly corresponding with the *ilākas* of the Sikh period. These, with some slight modifications, were adopted as the basis of subdivision for the regular settlement. In the margin are shewn the Gakkhar *ilākas* and their present designation. The rule of the Gakkhars extended over the present subdivisions of Rāwalpiṇḍī (excepting Phulgirān and Kīpn Chirrah), Gūjar Khān. Kahūta (excepting the

Pargana Dangalli.		
Tappas of Gakkhars.		Present Ilakas.
Haveli.		Kallar.
Kahra Mator.		Mator and part of Kallar.
Bawal.		Bawal.
Guliana.		Guliana.
Durali.		Durali.
(Four <i>ilākas</i> in the district of Jhelum.)		
Pargana Phurwāla.		
Haveli.		Parts of Kahūta and Haveli.
		Kari, <i>tahsil</i> Rawalpindi and Mughal Do. Do.
Kahra Kahuta.		Hala Kahuta.
Durali.		Sukho.
Arrah.		Arrah, <i>tahsil</i> Rawalpindi and parts of Kallar, Sukho Dowl.
Pargana Rawalpindi.		
(No detail of <i>tappas</i> .)		

hill tracts of Jaggam and Nurāi), and *ilākas* Fatahjang, Sohāi and Asgam. It did not extend to Chach, Khatar, and Pindi Gheb. The Gakkhars realized rent by appraisement of the standing crop, called *salt kankūt*; it took place on each field, the rate was fixed each season according to the value of the standing crop and the price current of the season, as fixed by the heads of trades. They realized either in cash or grain according to mutual agreement. Their rates do not appear to have been oppressive, and were less than those of the Sikhs; unfortunately but few records are now existing. Besides the revenue obtained from the crop, the Gakkhars took the following dues from *khālā* villages:—Five rupees per village in lieu of fodder; a tax of one rupee per milch buffalo; four annas per cow, and three pie per goat, &c.; per annum. This tax was called *sāwan bandi*, being on account of *ghi* or butter. They also realized from the artisans from eight annas to one rupee per annum as *mutarrafa*, now known as *kamiāna*, *hag-bā* or door tax, and one rupee per season from each village to pay the *daftari*, *qānūngo* or record keeper. From *jāgir* villages they received a *nazarāna* or quit rent, or seigniorage of ten rupees each season or twenty rupees per annum. They realized no revenue from the hill portion of the tract. If they had occasion to visit it on a shooting expedition, they received a present of a hawk or a mule. No reliable accounts of the state of the district, or demand, or realization of rents during Gakkhar rule, is obtainable in regard to the western portion of the district. Everything regarding that tract is shrouded in complete darkness.

In A.D. 1770, the Sikhs had obtained complete mastery over the Gakkhars. In the *parganahs* of Fatahpur Baurah of the Gakkhars (probably the Fatahpur Kalauri of Akbar's Institutes),

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the Rāwalpindi of Sikh and British Administration, and Akbarābād (the Akbarābād Terkheri of "Ayin-i-Akbari," evidently a corruption or mis-pronunciation of the Takhtpuri of the present day), comprising together 669 villages, Sardār Milkā Singh granted the most notable tribes 192 villages in *jāgir* subject only to a fixed but very trifling tribute, and called these estates *mushakhsha*, in contradistinction to the villages kept under direct management, which he styled *khālśa*. These names became important in the adjudication of the rights of these tribes, and their origin is therefore noted. The marginal table shows the way in which the *jāgirs* were distributed.

Jagirs.		No. of villages.
Gakkhars of Saurāpur	.. .. .	23
Do. " Aujri	.. .. .	3
Do. " Shokhpur	.. .. .	3
Do. " Rawalpindi	.. .. .	7
Do. " Mallikpur	.. .. .	1
Do. " Mandala and Chunar of the hills of Murree and Phalgirān.	.. .. .	10
Ranial } Tumair	.. .. .	2
Pothial }	.. .. .
Goleera	.. .. .	22
Janjars of Ranial	.. .. .	6
Do " Dhaunl	.. .. .	18
Saiyads " Shulditta	.. .. .	2
Total	.. .. .	192

affairs, sent General Ventura to assess a portion of the district. His assessments affected the *ilākas* of Rāwalpindi, Takhtpuri, Bunda, Kūri, Mughal, Saiyadpur, Asgam, Sohān. They were fair and even light, but following on a period of much depression and over-taxation, it was with difficulty they were realized. Still the people hold his memory in respect. Unfortunately the agents who had to carry out these fiscal measures were rapacious and exacting, and gave the leases no chance.

Warned at last of increasing disaffection, Mahārāja Ranjīt Singh summoned the heads of tribes and villages to Lahore, treated them with hospitality and distinction, fixed comparatively light assessments, and sent them back to their homes, assured that what they had suffered was not at his hands, but was the work of his officials. He conferred on them a still greater benefit than even the light assessments, for he sent to realize them Bhai Dul Singh, a man of known integrity of character and amiable temper, whose name will long be remembered as a just and faithful steward. Dul Singh administered these *ilākas* for two years, and was succeeded in A.D. 1840, by Divān Kishankor of Siālkot, whose incumbency lasted until 1846. He raised the revenue, and overtaxed the people. The land was visited during his rule by swarms of locusts so vast as almost to cause a depopulation of the country. They remained three seasons, namely from *kharif* Sambat 1900 = A.D. 1843, to Sambat 1901 = A.D. 1844. This calamity is known by the name *Makrīmār* throughout the district. Nevertheless the Government Agent showed no consideration, and although the *zamindārs* had no crops, he realized the revenue to the last farthing. Chiefly from this period dates the indebtedness

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In the remaining 467 *khālśa* villages, the Sikhs for a long time pursued the system in vogue with the Gakkhars, enhancing rates as their power increased. But in A.D. 1830 Mahārāja Ranjīt Singh, hearing of the grievous exactions of his officials, and of the unsatisfactory state of

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of the proprietors to the trading class, which has reaped a rich harvest from their misfortunes; and to this time principally must be referred that complication in the tenures and transfer of proprietary rights to the cultivating class, which have entailed so much hardship on the proprietary body, and loaded our Courts with so large an amount of litigation. Unable to realize the demand even under these circumstances, the Government Agent often introduced cultivators of his own, gave them a fixed terminable lease, and virtually admitted them to a title to the proprietorship of the holding. In short, the cultivating class had to put its shoulder to the wheel, and help the proprietor out of his difficulties, or the latter would have been entirely dispossessed. Diwán Kishankor was succeeded by the same Bhui Dúl Singh who had preceded him; he again reduced the demand to something more resembling the figure at which it stood before Kishankor's incumbency.

This *tahsil* is now composed of 13 *ilákas* or fiscal subdivisions. A tabular statement compiled from the *darbúr* papers, and other sources, of the Sikh assessment of 12 of these *ilákas*, and of three belonging to other *tahsils*, is here subjoined. They are so grouped because of the identity of their circumstances during Sikh rule.

Name of <i>Tahsil</i> .	Name of <i>Ilaka</i> .	Names and Jamas of successive Sikh <i>Karúars</i> .		
		Dul Singh from 1833 to 1839.	Kishankor from 1840 to 1846.	Dul Singh, 1847.
Rawalpindi ..	Arrah	16,525	17,184	16,803
Do. ..	Bunda .. { 1st	17,111	16,523	11,760
Do. ..	.. .. { 2nd	3,617	4,647	4,416
Do. ..	Takhtpuri .. { 1st	11,395	12,105	12,027
Do. ..	.. .. { 2nd	6,591	12,587	11,297
Do. ..	Rawalpindi	33,004	32,205	33,501
Do. ..	Salsudpur	14,231	16,235	16,326
Do. ..	Sang Jani	24,853	24,383	20,414
Do. ..	Kari { 1st	10,397	20,709	28,892
Do. ..	.. .. { 2nd	6,730	6,708	6,703
Do. ..	Kharora	15,611	14,421	10,240
Do. ..	Mughal	10,600	11,111	11,537
Fatahjang ..	Asgam	24,874	30,290	21,974
Do. ..	Sohan	46,148	49,206	46,579
Gujar Khan ..	Devi	43,332	50,598	46,073

The only remaining *iláka* of *tahsil* Rawalpindi not accounted for in the group to which the foregoing sketch refers, is Phál-girán, a tract of which a portion was for several reasons transferred from *tahsil* Murree to Rawalpindi. Its fiscal history is that of Murree. The *ilákas* of Asgam and Sohan now belong to *tahsil* Fatahjang, while Devi has been incorporated with Gújar Khán.

Fiscal history of
tahsil Murree
during Sikh rule.

Before Sikh rule that part of the district now known as *tahsil* Murree, and also a portion of Kaláta were altogether independent, acknowledging the supremacy of the Gakkhars and through them of the Mughal Emperors, only by occasional presents of hawks or mules. This *tahsil* was formerly composed of *ilákas* Phál-girán, Dewal, Charhan, Kofli and Karor. It was not till the renowned Hari Singh's second campaign, that these mountaineers were forced to submit to the Sikh power. Milka Singh had indeed granted a *jágir* to the Gakkhars of Mandla and Chaneri of 107 hill villages, but the hill men scarcely acknowledged them, and the grant was more nominal than real.

Hari Singh built forts at different places, of which the principal were Koth and Karor. He resumed the *jágirs*, and from that time to annexation the people of these hills were made to feel the yoke of a stern tyranny exercised by the grasping Maharaja Guláb Singh of Kashmir, to whom this territory and that lower down the Jhelam river, forming the *tahsil* of Kahúta and part of Gújar Khán, were assigned in *jágir*, probably about the year 1831 A.D. It is said that whenever the *zamindárs* were reculant he used to let loose the Dogras among them, and rewarded the latter by a poll rate for hill men of at first one rupee, then eight annas, and finally four annas, and that he thus decimated the population. Other tales are told of his cruelty in these and other *ilákas*, which if true only in part would class him with the Neros and Caligulas of the human race. A general door tax he levied was so unpopular, that the people rebelled and were visited with severe retribution. He also played one tribe against the other. Sándar Zabardast Khán Sattí of Nurh, and Máznlla Khán father of Syda Khán of Bhamatrar, were nevertheless for some time his employés. Their families are still in the enjoyment of *jágirs*. No trustworthy statistics have been obtained of any of the *ilákas* composing this *tahsil* relating to periods antecedent to British rule, with the exception of Phúlگیران, of which the Sikh *jama* from A.D. 1840 to 1846, appears to have been Rs. 7,749. It was reduced in 1847 by the Regency Administration to Rs. 6,022.

The *tahsil* of Kahúta is composed of five fiscal divisions, or *ilákas*—namely, Jasgam, Nurai, Kahru, Kahúta and Kallar. The fiscal history of Jasgam and Nurai, during Sikh rule, is precisely similar to that of the Murree *tahsil*. For some years the collections were made by a man locally celebrated for his sagacity, Nasru Khán of the Natar branch of Sattis, who died at a very advanced age. Cash assessments are said to have been made in 1840, and to have lasted until 1846, but no reliable details have been obtained. These *ilákas* appear to have been given in *jágir* to Mahárája Guláb Singh in A.D. 1831. The assessments of *ilákas* Kahru and Kahúta, which also formed part of Mahárája Guláb Singh's *jágir* have been obtained from various sources. The fiscal history of these subdivisions is the same as that of the foregoing *ilákas*. The assessments from 1840 to 1846 were:—*Iláka* Kahru, Rs. 21,036; Kahúta, Rs. 12,234.

The *iláka* of Kallar was managed by different *kárdárs* from A.D. 1804 to 1832, under the direct orders of Mahárája Ranjít Singh, and the rent was taken by appraisement of crop. In 1833 cash assessments were introduced. Details are only forthcoming since 1838. The *iláka* passed into the hands of Mahárája Guláb Singh in 1843, and was managed on the same principles as the other portions of his *jágir*, the only difference being that the *iláka* was in the

plains, and could not offer the same resistance to the Mahárája as the *ilákas* in the hills. The statement in the margin shows

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Fiscal history of
tahsil Murree
during Sikh rule.

Fiscal history of
tahsil Kahúta
during Sikh rule.

<i>Ilaka.</i>	From 1838 to 1842.	From 1843 to 1844.	From 1845 to 1846.	Regency, 1847.
Kallur ..	35,018	62,459	55,462	45,093

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Fiscal history of
tahsil Gujrat Khan
during Sikh rule.

The assessment statistics collected through various sources.

This *tahsil* contains the *ilākas* of Nurāli, Bewal, Deri, Gūliāna, and Sūkho. The fiscal history of the two former, Nurāli and Bewal, is the same as that of Kallar. Details of the assessments have been collected from the year 1838, and are shown in the

<i>Ilāka.</i>	From 1838 to 1842.	From 1843 to 1847.	From 1848 to 1852.	1857.
Nurāli	12,610	46,935	62,065	44,162
Bewal	30,707	30,707	31,157	23,346

<i>Ilāka.</i>	1838.	1839-40.	1841-47.
Gūliāna ..	41,897	62,217	60,227.

<i>Ilāka.</i>	From 1838 to 1845.	1846.	1847.
Sūkho	49,030	41,038	42,730

margin. The circumstances and details of former assessments of *ilāka* Deri, formerly part of the Rāwalpindi jurisdiction, have been shewn in the notice and tabular statement of that *tahsil*. The two remaining *ilākas* of this *tahsil*, Gūliāna and Sūkho, formed part of the *jāgir* of the different members of the Attāriwāla family, of whom it is sufficient to name Sardār Chhattar Singh. Prior to 1833 in the former, and 1838 in the latter, the collections were by appraisements of crop. Since then by cash leases. The particulars of the latter are given in the margin.

Fiscal history of
tahsil Attock and
Pattah Jang
during Sikh rule.

The *tahsil* of Attock is composed of five fiscal subdivisions—namely, Haveli, Sarkāni, Nalla, Sarwāla and Harroh. No fiscal history of these *ilākas* has been obtained prior to A.D. 1813. From this date to A.D. 1832, the Sikhs collected the rents by appraisement of crop. In A.D. 1833, Bhāi Nahu Singh was appointed *kārdār*, and assessed the whole of Khatar, containing the three last of the five *ilākas* above named. He resumed the *chahāranis* of the Tārkhelias, inhabiting the mountain of Gandghar, and thus gave the final stroke to their entire dispossession from the *ilāka* of Harroh. He kept on better terms with the Khattars, and allowed them a *chahāram* out of the revenue. His assessment was succeeded by that of Misar Rām Kishn, which lasted until 1841. Diwān Sukhrāj again assessed in 1842, and his leases lasted until 1846, and lastly Bhāi Nahu Singh again returned, and gave fresh leases in the year of the Regency.

The fiscal history of the *ilākas* of Haveli and Sarkāni, composing the celebrated and fertile valley of Chach, inhabited by Pathāns who located themselves there, driving out the Dilāzāks, during some of the inroads of the Pathān invaders, is pretty well known since A.D. 1813, when the Sikh power was fully established. Leased at first for about seven years to Chandri Māzulla of Musa Kudlati, who collected the rents by appraisement of the standing crop for Rs. 24,000, it was afterwards managed by successive *kārdārs* passing through the hands of the well known Sheikh Imāmudīn. They all collected by appraisement of the crop, until in A.D. 1835 when Bhāi Surjan Singh and Bāki Rāi were appointed *kārdārs*. They fixed moderate

assessments, which remained in force for eight years. They were succeeded by Diwán Sukh Rāj, who revised the assessments. These lasted until A.D. 1816, and in 1817 the Regency assessments were given out by Mr. Vans Agnew and Bhai Sarjan Singh.

<i>Ilāka.</i>	1839-1842.	1843-1844.	1847.
Chach (Harroh & Sarwāla)	27,719 41,215	27,678 44,836	28,646 53,037

A synopsis of these assessments is shown in the margin. The great peculiarity in the fiscal history of the whole of this tract, including Chach and Khattar, is that during this period, but few proprietors took up the leases, whole tracts containing many villages were leased to contractors. Thus at one time, Dewa Shāh, a wealthy trader,

<i>Tahsil.</i>	<i>Ilāka</i>	1839-42.	1843-44.	1847-48.	1847.
Attock ..	Harroh .. { 1st	18,662	18,722	18,431	17,835
Do. ..	Do. .. { 2nd	19,237	18,661	17,731	16,096
Do. ..	Sarwāla ..	13,000	17,002	12,632	11,185
Do. ..	Nalla ..	17,707	17,710	17,140	16,510
Fatah Jang	Nalla ..	14,645	14,608	14,602	12,969
Do	Fatah Jang ..	16,001	16,665	15,120	14,024

took the lease of a large portion of Chach. He was in 1864 an old man, quite ruined and reduced to the humblest circumstances. The Sikh assessments of *ilākas* Nalla, Sarwāla, and Harroh, which last for convenience of assessment has been divided into two classes, are indicated in the margin.

The *tahsil* of Fatah Jang is composed of the *ilākas* of Nalla (part of the old Sikh *ilāka*, of which a portion has been incorporated with *tahsil* Attock), Fatah Jang, Asgam, Solān, and Kot. The *ilākas* of Asgam and Solān have been described in the account of *tahsil* Rawalpindi. That of Kot will follow in the historical sketch of Pindi Gheb.

The *tahsil* of Pindi Gheb is now composed of the *ilākas* of Sīl, Khunda, Jundla and Makhad. The Sikhs were longer in taking the management of this comparatively unprofitable tract, inhabited by the hardest races the district contains, than any other portion of it. They at first farmed the three first *ilākas* together with other tracts of the Jhelam district, for the annual sum of Rs. 6,900 to an ancestor of the Malliks of Pindi Gheb, Mallik Amānat, who collected the rent by appraisement of the crop. He was followed in *ilāka* Sīl by his son Mallik Nawāb, and in *ilākas* Kot and Khunda by Rāj Jalāl, ancestor of Sardār Fatah Khān Ghebi of Kot, who also collected the rents by appraisement of the crop. Mallik Nawāb rebelled and died in exile, and enhanced leases were given to Mallik Ghulām Mahomed, grandfather of the present Malliks of Pindi Gheb, Alia Khān and Fatah Khān, and to Rāj Mahomed Khān father of Sardār Fatah Khān Ghebi. They also appraised the crop. An interval of two years intervened when Jodh Singh Kārdār collected by appraisement and the revenue was then farmed by Mahārāja Ranjīt Singh to Sardār Dhanna Singh Malwāi, who, utterly unable to cope with these sturdy *samindārs*, sublet the lease again to Mallik Ghulām Mahomed and Rāj Mahomed Khān. But the Mallik and the Rāj

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failing to fulfil their contract, were summoned to Lahore. Some altercation ensued as they were leaving the Mahārāja's durbār, during which Rāi Mahomed Khān cut down Mallik Ghulām Mahomed and fled. His offence was condoned and a fine imposed. In A.D. 1833, these *ilākas* were given to Sardār Attar Singh Kālāwāla. He collected with difficulty by appraisement of crop. In 1834, his Agent Sultān was killed by the Kbūnda Ghebas. Cash assessments were fixed in supersession of the appraisement system, which was not found to answer; but these did not fare much better. The *ilākas* were then given to Kaur Nan. Nihāl Singh, grandson of Ranjit Singh. The rates at which his agents collected are said to have been very heavy, and realized with difficulty.

The tract was again given to Sardār Attar Singh Kālāwāla; who this time was determined to get rid of one of the most troublesome of the subjects of the Mahārāja. He invited Rāi Mahomed Khān, loaded him with presents and honours, and immediately left for Peshāwar. On his return six months after, he invited the Rāi to the Fort of Pag, situated about a mile from his hereditary seat, Kot. With the recollection of his former reception fresh in his memory, Rāi Mahomed Khān would not listen to the advice of his retainers and friends to take an escort, but went to the *sardār* with only a couple of followers. Scarcely had he set foot inside the fort, when he was attacked by Budhā Khān Mallāl and others, and cut down. Sardār Fatah Khān's son lived to avenge this treacherous murder by the wholesale slaughter of Budhā Khān's family, leaving only the latter and a young nephew, who are still alive, and are, as may be supposed, the bitter enemies of the *sardār*. In 1845 the *ilākas* were given in farm to Mallik Fatah Khān Tiwāna of Shahpur. He managed them for one year, partly on the appraisement system, and partly on cash leases. In 1846 Mīr Amin Chaud appraised the spring, and Diwān Rājkrūp the autumn crop, and in 1847 the revenue was collected in cash.

The whole state of the fiscal arrangements of this *tahsil* are involved in inextricable confusion, the collection of the revenue was generally a skrimmage, and therefore it is almost useless to found an argument on cash leases which were never acted on. Still, as the information has, as far as possible, been collected, it is given below *quantum valet*.

<i>Tahsil</i>	<i>Ilāka</i>	1839.	1839-1841.	1842-1844.	1845.	1846-1847.
Fatah Jang ..	Kot ..	20,168	20,179	20,177	18,826	19,519
Pindi Gheb ..	Sal ..	..	..	45,012	45,774	40,594
Do. ..	Kbūnda..	..	..	2,527	3,852	4,780

The distinctive feature of *ilākas* Pindi Gheb and Fatah Jang is their *chahāram* tenures. Whether the Sikhs collected by appraisement of crop, or by fixed leases (which it has been seen were seldom if ever acted up to), they deducted a *chahāram* or fourth part of the receipts in favour of the proprietors. The families who enjoyed this proprietary profit were the Jodrahs of Sal, the Ghebas of Bāla Gheb, the Mughals of Khor, and a Pathān chief of Mokhad, and also some Khattars in Khatar.

The *ilāka* of Jandāl, though for geographical reasons it now forms part of *tahsil* Pindi Gheb, used formerly to be in the Sikh subdivision called Khattar; it is inhabited by Khattars. Its fiscal history is, therefore, much the same as that of the other *ilākas* of Khattar; namely, Sarwāla Nalla, Harroh, and Fatah Jang. Bhāi Mahu Singh framed the first assessments, but it is very uncertain how they were acted on. The only difference is that it was held in *jāgīr* by *Sardār* Nihāl Singh, who is said to have collected the rent by appraisement of crop yet there are leases extant. He was succeeded by *Mallik* Fattah Khān Tiwāna in 1845. The *mullik* was followed by *Diwān* Rājrup. The management is stated to have been by appraisement. In 1847 a cash assessment was attempted, but was not realized in full. It was always a troublesome tract. The collected

<i>Ilaka.</i>	<i>Sardar Mahu Singh.</i>	<i>Fattah Khan Tiwana.</i>	<i>Rajrup, &c.</i>
Jandāl ...	49,020	49,223	44,213

statistics, shown in the margin, are under the circumstances, given with diffidence at what they are worth. *Ilāka* Makhad is situated at the extreme south-western point of the district. As now constituted the *ilāka* contains two parts, five villages, the *jāgīr* of the *Mattu sardārs*, and seven villages Makhad (proper), inhabited by the Sāghri Pathāns, of whom *Sardār* Ghulām Mahomed Khān is the chief. The township of Makhad was always held by the Sikhs under direct management. It was a considerable trading mart. The remaining villages paid a very light assessment. The general result is as follows:—

<i>Ilaka.</i>	Detail of Villages.	1842 to 1847.
Makhad ...	Five villages of an old <i>ilaka</i> called Jobbt, being part of the <i>Mattu jagir</i>	2,241
Do. ...	Makhad proper, seven villages	2,173

The last of the leases of the Sikh administration, described in the preceding pages—namely, those of the Regency established during the minority of Mahārāja Dulip Singh—lasted until 1848, and were followed by those framed by British officers, partly during the period of Regency, and partly subsequent to the annexation of the Panjāb to the British dominions. Those parts of the district now known as *tahsil* Murree, and the northern portion of *tahsil* Kahūta were assessed by Major Abbott, the Deputy Commissioner of Hazāra, to which district this tract belonged. The cruelties and exactions of Mahārāja Gulāb Singh were then fresh in memory, and Major Abbott appeared among the Sattis, Dhūnds, Khetwāls, Gharwāls, and Gakkhars, as a deliverer from a cruel bondage. He reduced the assessment in most villages by a third, and, as a natural consequence, pre-disposed the people towards our rule.

Far different was the effect of the assessment on the rest of the district. It was framed by the late General (then Lieutenant) John Nicholson, Assistant to the Board of Regency, and subse-

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quently Deputy Commissioner of this district. He increased on the Sikh assessments, and even in some cases on those of Diwān Kishn Kor, and others of the most exacting Sikh officials. His *jamas* were considered very oppressive. He had framed them entirely on the estimates and papers of by-gone Sikh agents, whose collections are now known to have been far beyond the amount the agricultural community could bear in a torin of years. Other circumstances concurred to render these leases oppressive. The people were deeply in debt; they had not recovered from the destructive visitation of the locusts; and far more serious than even these causes, was one which made the load intolerable. An unparalleled fall of prices took place at the period of annexation, for which it is difficult to account. Although large cantonments were formed, and the consumption of grain must have been greater than during Sikh rule, yet the amount of grain stored was probably immense, and a certain confidence may have taken possession of the trading classes, tending to make them disgorge their hoards. All these causes combined plunged the agricultural body into great distress. Added to this was the absence of employment, caused by the disbandment and discharge of the Sikh myrindons, and the want of ready money. It is not surprising that, under these circumstances, a deep spirit of discontent began to shew itself among the population of these and other *ilākas*. For some time after annexation successive members of the Board of Administration were mobbed, and the whole agricultural population began to agitate seriously for a reduction of assessment. But the signs of the times were not immediately understood. Many old Sikh officials had been retained in office, who represented that it was a clamour raised merely to test the powers of endurance of a new *régime*, and the stipulated period of lease was allowed to elapse before relief was afforded.

Mr. Carnac's first
and second Summary
Settlement.

When, therefore, the first Summary Settlement was made by Mr. Carnac, Deputy Commissioner of the district, it was under an outer pressure, which, however disinclined he was at first to yield to clamour, could result in nothing else than large reductions. His revision of 1851 was again remodelled in 1853 on the basis of a measurement (though without a field map), and these assessments lasted, together with those of Major Abbott, renewed in 1854 by Lieutenant Pearson of the Madras Army, and Assistant Commissioner at Murree, until at various times, in different localities, they were superseded by those of the detailed settlement by Colonel Craicroft. In praise of these assessments it is enough to say that, in conjunction with other causes, they raised the district from a state of great depression to one of prosperity unknown before; and that, though it was found necessary still further to reduce the revenue, in order to leave reasonable profits and give hope of its standing the test of fair pressure in unfavourable years and bad seasons, yet Colonel Craicroft's operations did not result, as far as the assessment goes, in much beyond its more equable and uniform adjustment on villages and population, and a reduction on the whole of $5\frac{1}{2}$ per-cent.

The foregoing sketch of the fiscal history of the district previous to the Regular Settlement, affords all the information it has been found possible to collect. The main fact to be drawn from it, bearing on the subject of revision of assessment, is the highest revenue ever paid in one year by every village and *ilāka*. As a general rule the Sikh *jamas* and those of the Regency which followed them in the year preceding the annexation of the province, were framed with more or less accuracy on the collections made by appraisement of the standing crop. They were not intended to leave any profit to the proprietary body; at the same time it is impossible to say that they did not. Indeed, it is known that in many cases they did, for not only were the rates very conflicting but considerations of expediency often tended to cause a reduction, irrespective of the value of the crop. The general circumstances and statistics of each village, however, ordinarily afforded sufficient data to enable the Settlement Officer to judge with tolerable accuracy whether the profit was large or small: it was generally found to have been the latter; and accordingly it can be safely stated, that compared with this highest revenue, the present assessment leaves a fair profit to the proprietary body. There are, of course, some exceptions to this rule, for instance in the hill tracts of Murree and Kahuta, and in the *ilāka* of Makhad where, for political and other reasons, the revenue was not exacted on the same terms as in the other subdivisions of the district, and the profits are much larger and beyond our calculation. The Sikh *jamas* must be accepted with caution. Extraordinary pains have been taken to obtain correct information, and it is believed with very fair results. Still it is one thing to impose a revenue, and another to realize it. We know nothing of the unrealized balances of these *jamas*. On the other hand the Sikhs very often took considerably more than the demand they had assessed, to say nothing of fines imposed.

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Mr. Carnac's first
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Settlement.

In 1860 a Regular Settlement was begun by Colonel Cracroft Regular Settlement, who reported on the operations in 1864.

The subjoined table shows the highest demand ever realized in the various *tahsils* compared with the amounts of the summary and regular assessments:—

<i>Tahsil.</i>	Highest demand of which accurate record exists, ever paid in one year from 1850 onwards.	Summary Settlement demand for year preceding the declaration of the demand of the Regular Settlement.	Demand assessed at Regular Settlement.	Inc. ass.	Decrease.	Rate of regular assessment per head of population.
Rawalpindi	214,018	174,890	165,319	12	19,691	Rs. A. P. 1 1 8
Murree	7,932	7,816	7,985	281	111	0 6 1
Kahuta	125,633	74,860	72,771	868	2,957	1 2 6
Ujar Khan	282,288	190,618	175,885	..	14,763	2 11 4
Attock	105,307	131,176	129,200	108	2,684	1 10 9
Fatah Jang	131,924	119,632	111,503	1,235	10,094	1 8 0
Pindi Gheb	106,674	71,678	77,301	5,723	..	1 4 8
Total	1,018,237	770,800	729,665	6,935	50,200	1 6 8

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Regular Settlement.

Current assessment.

The settlement was sanctioned for a period of 12 years from the announcement of the demand. It expired in 1874, and is now under revision by Mr. Steedman. The revenue for the whole district was Rs. 7,29,665. It fell on the total area at annas 4-5 per acre, and on the cultivated area at Rs 1-1-7. The net result was a decrease of Rs. 40,835, or 5 per cent. on the last Summary Settlement.

The term of settlement has expired, and it is under revision; but the former assessments remain in force till the revised assessments are announced. The result of the settlement was to assess the fixed land revenue of the district at the amount of Rs. 7,29,665, which has since been increased by various causes to Rs 7,37,182.

The incidence of the fixed demand per acre as it stood in 1878-79 was annas 12-1 on cultivated, annas 10-0 on culturable, and annas 2-11 on total area.

The areas upon which the revenue is collected are shown in Table No. XIV., while Table No. XXIX. shows the actual revenue for the last 14 years.

The statistics given in the following tables throw some light upon the working of the settlement:—Table No. XXXI.—Balances, remissions, and *takávi* advances. Table No. XXXII.—Sales and mortgages of land. Table Nos. XXXIII and XXXIII A.—Registration.

Instalments.

The land-revenue and cesses are payable in four instalments, 15th June and 15th July for the *zabi*, and 1st December and 1st February for the *khari* harvest. These dates are uniform throughout the district.

Cesses.

The table in the margin gives particulars of the cesses; the *lam-bardari* cess at 5 per cent. has not been mentioned; it is deducted from the revenue, not additional to it.

	Rs	A.	P.	Rs.
Local rate cess, at	8	5	4 per cent	=61,625
Patwaris cess at from	3	to 7	"	=35,610
Road cess at	1	0	0	= 7,610
Education cess at	1	0	0	= 7,610

Riparian custom.

In determining whether a village assessment shall be revised or not, the 10 per cent. rule is followed. The custom of redistribution of the demand by the proprietors amongst themselves has already been described in Chapter III., Section D.

Assignments of land-revenue.

Table No. XXX. shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each *tahsil* as the figures stood in 1881-82. The following table shows the classification of the revenue assignments as they stood in 1864:—

Number.	Nature of Grant.	Whole or portion of villages.	Plots.	Total.	Acres in cash.	Chakrawa.	Grand total.
1	In Perpetuity.	12,103	897	13,002	1,276	1,609	16,946
2	During existence of Institution	869	60	929	..	..	929
3	For more than one Generation	4,827	39	4,866	100	..	4,966
4	For Life	24,250	7,864	32,114	1,444	3,296	37,454
5	For term of Settlement . . . . .	..	175	175	..	..	175
6	Pending sanction of higher authority	746	686	1,431	120	..	1,451
	Total	42,497	9,120	52,617	2,939	5,965	60,921

These rent-free tenures were distributed among the different *tahsils*, as follows:—

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Assignments of
land-revenue.

Number.	Nature of Grant.	Tahsils.						
		Rawalpindi.	Murree.	Rahula.	Gujar Khan.	Attock.	Fatah Jang.	Total.
1	In Perpetuity	3,660	228	1,912	827	4,107	4,806	16,940
2	During existence of Institution	997	..	..	5	4	2	929
3	For more than one generation	234	..	210	..	3,431	941	4,966
4	For Life	13,895	388	3,577	2,380	4,950	8,439	27,464
5	For term of Settlement	78	..	22	23	28	24	175
6	Pending sanction of higher authority	816	..	176	..	..	230	1,461
	Total	19,689	661	6,996	2,725	12,670	12,462	60,921

The rent free tenures consisting of whole or distinct parts of villages, the *ināms* or cash allowances, and the *chakārams* or fourth part of the revenue are included in the demand noted above, namely, Rs. 7,29,665. They amount to Rs. 51,801. The net demand was, therefore Rs. 6,77,864. The small rent-free tenures are not included.

Table No. XVII. shows the area and income of Government estates; Table No. XVIII. gives figures for forests under the Forest Department; while Table No. XIX. shows the area of land acquired by Government for public purposes. The forests have already been noticed at page 82.

Government lands,
forests, &c.

CHAPTER VI.

TOWNS, MUNICIPALITIES, AND
CANTONMENTS.Chapter VI.
Towns, Municipalities, and
Cantonments.General statistics
of towns.

At the census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Rāwalpindi district :—

Tahsil.	Town.	Persons.	Males.	Females.
Rawalpindi	Rawalpindi	52,975	25,955	16,990
Attock	Hazro	6,331	3,410	2,923
	Attock	4,210	2,751	1,457
	Campbellpur	1,467	983	484
Murree	Murree	2,489	1,024	695
Pindigheb	Pindigheb	8,633	4,392	4,241
	Makhdad	4,193	2,062	2,131
Fatehjang	Fatehjang	4,875	2,728	2,147

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII., while further particulars will be found in the Census Report in Table No. XIX. and its appendix and Table No. XX. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Rāwalpindi town :
Description.

The town of Rāwalpindi lies in north latitude 33° 37' and east longitude 73° 6', and contains a population of 52,975 souls. It is situated on the north bank of the river Leh, a muddy sluggish stream, here flowing between lofty and precipitous banks, and forming the natural boundary between the city and the cantonments which stretch from east and west along both sides of the Grand Trunk road, on the south bank. The civil lines stand at the north-east extremity of cantonments; and distant about a mile from the western extremity are the railway lines and workshops. Being placed on low-lying ground, and possessing no lofty domes or minarets, the city is almost invisible to the traveller until he is actually within it. The ground in the immediate vicinity is very fertile, and north and north-eastward a succession of well-cultivated fields, broken by occasional groups of trees, seems to stretch to the very base of the Margalla range and the Murree hills which bound the horizon in that direction. The difficulty of

obtaining water, except by raising it at great expense from the Leh, makes it impossible for any but the wealthiest inhabitants to maintain gardens; but the existence of a few in the suburbs, notably that of Sirdār Sujān Singh, shows that the taste is not wanting, and lends some beauty to an otherwise uninteresting town. Close to the town too, is the large and handsome public garden, maintained by the Municipal Committee.

Itself a creation of modern times, Rāwalpindi possesses no architectural beauties, no interesting relics of antiquity, but it is distinguished by an air of comfortable prosperity. The old fort has been destroyed, and no trace of the old defences remains. Instead, high brick-houses everywhere meet the eye in all eccentricities of design, the newer ones bearing witness to the spread of European tastes among their owners. The north-western corner is the ancient part of the town, and there the *bisirs* are narrow and crooked, in the style of most native cities of small size; but elsewhere the streets are broad, straight, handsome, and regular; and as a result of this, and of the excellent drainage and sanitary arrangements, Rāwalpindi presents a cleaner appearance than probably any other native town in Northern India. The Carnac Ganj is a most spacious square; the name of Colonel Crauford, Deputy Commissioner, Settlement Officer, and Commissioner of Rāwalpindi for a number of years, is indissolubly connected in the minds of the inhabitants with these as with many other works of public utility. The scarcity of water has already been noticed. It is met with only at a great depth; and consequently in the hot weather is frequently sold at a high price. This defect, it is hoped, will soon be remedied, a scheme for bringing water by a channel from the river Kurang, nine miles distant, having recently been sanctioned. In cantonments water is met with at a slightly easier depth, and the population is smaller. Trees have therefore been freely planted, and give the station a very pleasing appearance; occasional pines lending it an almost European aspect. The view, however, is very dreary: a vast undulating plain cut up and broken in every direction by deep ravines, stretching away to the horizon, west, south and east, unbroken save by a solitary peak, the eastern scarp of the Khān-i-Mārat hill, whose resemblance to the celebrated rock has gained for it among Europeans the name of "Gib." The fort, a most unpicturesque building, which contains the arsenal, is situated at the eastern point, but can scarcely be said to overlook the station. The *sadr bāzār* is of great size, and contains shops of all descriptions. The civil lines contain the Commissioner's and Deputy Commissioner's Courts, the Treasury, and the Jail. Beyond the Jail lies the Park; an extensive wilderness planted thickly with trees and shrubs, and intersected by mazy, winding, paths and drives. In it are several ponds, one thickly covered with water lilies; and wild fowl, hares, jackals and foxes roam at large. It is a favourite evening and morning resort of the Europeans of the station. The railway line, at present entirely destitute of vegetation, presents a very bare and barren appearance, but trees are being planted

Chapter VI.
Towns, Municipalities, and Cantonments.
Rāwalpindi town:
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in great numbers; and in no long time they will cease to bear this character. They consist of the railway workshop, with adjoining barracks for the employés and a number of bungalows occupied by the officers and subordinates of the Panjáb Northern State Railway. The church was completed in 1888. The water-supply is obtained by pumping apparatus from the river Leh.

The present town of Rāwalpindi is of modern origin. General Cunningham, however, has identified the existing indications of an ancient city on the site now occupied by the British cantonments, as the ruins of the city of Gajipur or Gajnipur, once the seat of the Bhatti tribe in the centuries preceding the Christian era.* The ancient city would appear to have been of considerable size, as ancient Greek and other coins and broken bricks are still found over an extent of two square miles. A small village still exists about three miles to the north of Rāwalpindi, named Gajni; and as it is on the banks of the same stream as the cantonment, it most probably preserved the old name of the city. Within historical times the old name of the place was Pathipur Baori, but the town which bore this name was completely destroyed during one of the Mughal invasions of the fourteenth century. In 995 A.D. it came into the possession of the Ghakkars by gift from Mahmūd Ghaznavi, but its exposed position on the customary line of march of successive armies invading India was against it, and it long lay deserted, till Jhanda Khān, a Ghakkar chief, restored it, giving it the name of Pindi or Rāwalpindi from the village of Rāwal which was at one time a flourishing place a few miles to the north of the town on the present road to Murree. The town, however, rose to no importance until after 1765, when it was occupied by Sardār Milka Singh. This chief invited traders from Bhera, Miāni, Pind Dādan Khān and Chakowāl, trading towns of the Jhelam and Shāhpur districts, to settle in Rāwalpindi, and under his auspices the town rapidly grew in importance.

In the beginning of the present century, the city became for a time the refuge of Shāh Sūjāh, the exiled Amīr of Kābul, and his brother, Shāh Zimān, who built a house once used as a *kothāli*. The present Native Infantry lines mark the site of a battle fought by the Ghakkars under their famous chief Sultān Muqarrab Khān; and it was at Rāwalpindi that on 14th March 1849 the Sikh army under Chattar Singh and Sher Singh finally laid down their arms after the battle of Gujrat. On that occasion a Sikh soldier was overheard to say, "To-day Mahārāja Ranjīt Singh has died." On the introduction of British rule it became a cantonment of considerable size, and shortly afterwards headquarters of a division; while its recent connection with the Imperial railway system by the extension of the Panjáb Northern State Railway has immensely developed both its size and its commercial importance.

The cantonments were first occupied by troops in 1849, at the close of the Sikh rebellion; Her Majesty's 53rd Regiment being

* "Archæological Report for 1862-63," pp. 20 and 151.

the first quartered there. The final decision to occupy the station permanently with troops was arrived at by the Marquis of Dalhousie, when on tour in the Panjáb in 1851. Since then Ráwalpindi has uniformly maintained a high reputation for salubrity, and, owing to this and to its proximity to the hills, it is a favourite station for quartering troops on their first arrival from England. It has only once been visited by cholera, in 1879, when the disease was imported from Afghánistán, and out of 40 cases about half proved fatal.

The principal buildings of the town of Ráwalpindi are the *tahsil* building, police *thánah*, municipal hall, and city hospital, which are situated at the point where the road from cantonments, an extension of the *sadr bászár*, enters the city. At the same point are situated the large and ample *sarai*, the Presbyterian Mission Church, and the Mission School. The public garden which is situated near these buildings has already been noticed. The Garrison Church was built in 1854 and restored in 1879. It is a large but most unpicturesque building. The east window is in memory of the late Bishop of Calcutta (Milman), who died at Ráwalpindi in 1876. A handsome altar tomb of marble has been placed over his grave in the cemetery. The railway station, telegraph office, and post office are all fine massive buildings. There are also the station club; three good hotels under European management; several excellent European shops; the office of the Ráwalpindi and Murree Hill Cart Carrying Company; and the Alliance Bank of Simla. The *sadr bászár* contains numerous good Pársi and other shops, and the office of the *Panjáb Times*. At the entrance to the *bászár* a fine archway has been erected in remembrance of Brigadier-General Massy; and a handsome and spacious market, built by *Sardár* Suján Singh at an expense of two lakhs of rupees, and thrown open to the public in 1883, perpetuates the memory of the same officer. In the neighbourhood stand the Commissariat Steam Flour Mills, which being the only ones in the province, supply most of the cantonments in the Panjáb. The remaining public buildings and offices are the Courts of the Commissioner and Deputy Commissioner; the Police office; the Treasury; the extensive Jail; the Cantonment Magistrate's Court, anomalously placed within civil lines; the Brigade, Commissariat and Transport offices; and the office of the Paymaster Panjáb Circle. The barracks and church are lit with gas which is manufactured from petroleum supplied from the district. The gas-works are situated immediately outside the boundary of cantonments. The public institutions of importance have been described in Section A. of Chapter V.

The municipality of Ráwalpindi was first constituted in 1867. Taxation, trade, &c. It is now a municipality of the 2nd class. The Committee consists of the Deputy Commissioner as President, the Executive Engineer, Civil Surgeon, District Superintendent of Police, Inspector of Schools, and *tahsildár* of Ráwalpindi, as *ex-officio* members; and eighteen other members nominated by the Deputy Commissioner. Table No. XLV. shows the income of the municipality for the last few years. It is derived almost entirely from octroi. This tax is

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levied by the Municipal authorities on articles brought within the city or the cantonments; a fixed proportion being paid to the Cantonment Committee. Commercially, Rāwalpindi acts as the feeder of the cantonments, and for that purpose all kinds of articles are collected there. A considerable portion of the trade of the province with Kashmīr passes through the city, a portion which, in 1882, amounted to 31 per cent. of the imports and 16 per cent. of the exports, chiefly in *charas* and raw silk imports, and iron and tea exports. Wheat and other grains are largely collected and exported to other parts of the province. Some of the commercial houses have very extensive dealings; and there are several native banking-houses of high standing. There are no manufactures or industries of importance. The chief articles manufactured are *sūsi*, a coarse kind of cloth, dyed blue and red and used for women's attire; cotton cloth; shoes; coarse blankets, the superior sort selling for Rs. 6 each; combs and snuff. A more detailed notice of some of the industries of the town will be found in the note, given at page 90.

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The population as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town .. {	1868 1881	23,688 62,975	17,884 36,986	10,702 26,990
Municipal limits {	1868 1875 1881	10,228 20,893 25,442	......	......

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the census

Town or suburb.	Population.	
	1868.	1881.
Rawalpindi town	{ 10,228 }	25,442
Civil lines .. ..	.. ..	1,343
Cantonments	9,358	26,190

of 1868 are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Settlement Officer wrote as follows in the district report on the census of 1881 regarding the increase of population:—

"The population of Rāwalpindi has increased from 10,228 to 25,442, or by 32 per cent. The increase in the cantonment population is from 9,358 to 26,190, exclusive of the civil lines, and including the civil lines to 26,785. The number of the inhabitants has very nearly trebled. The increase is greatest in males. It is a well known fact that the growth of the cantonment population has been by leaps and bounds of late, but in the population entered in the returns there must be a large temporary element. At the time of the census there were great numbers of Commissariat employes stationed in Rāwalpindi, to mention one source. The opening of the line of railway and the presence of a large body of railway officials and employes is another source."

The constitution of the population by religion and the number

Year.	Birth Rate.			Death Rate.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ..	..	..	..	8	8	4
1869 ..	..	..	..	14	14	6
1870 ..	17	14	22	44	44	48
1871 ..	34	31	41	49	49	46
1872 ..	39	39	37	39	34	43
1873 ..	32	35	34	41	40	43
1874 ..	32	35	37	32	37	43
1875 ..	41	41	29	32	37	42
1876 ..	27	29	12	41	24	43
1877 ..	24	18	14	33	37	43
1878 ..	24	21	38	33	32	34
1879 ..	21	14	14	111	116	142
1880 ..	22	17	14	61	43	25
1881 ..	43	22	21	61	43	49
Average	24	19	17	47	42	49

of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881. The annual birth and death-rates per mille of population since 1868 are given in the margin, the basis of calculation being in every case the figures of the most recent census. The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Hazro is a pretty little town of 6,533 inhabitants, situated in the middle of the fertile Chach valley, lying between the Indus and the dry ravines and desolate sand-hills of the Campbellpore plain. Its white mosques and spires, relieved by occasional palm trees rising from the midst of waving fields, are visible from a great distance. The scene of the great battle in which, in A.D. 1008, Sultan Mahmud Ghaznavi defeated the united forces of the Râjas of Hindustân and the infidels of the Panjâb with a slaughter of 20,000 men, it was afterwards fixed upon by some of the Pathân followers of that chieftain to be the site of their colony. Frequently looted in the unsettled times prior to British rule by Pathân marauders from the neighbouring hills and from beyond the Indus, it never attained any position beyond that of a large village, but has now greatly increased in size and prosperity. Grains of all kinds are collected from the rich country round about, and traders bring their wares from Yûsufzai and the neighbouring independent territory. An excellent quality of snuff is manufactured in large quantities. All these goods are exported in exchange for European piece-goods, indigo, &c. The town is nearly surrounded by a wall, and the *bizarrs* are neat and clean. Of public buildings, there are a police station, good school-house, dispensary, and a Municipal Committee house, which is occasionally used as a court. The Municipal Committee consists of three *ex-officio* members and 11 nominated by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is entirely derived from the octroi tax. It is to be regretted that the Panjâb Northern State Railway does not pass close to the town, for though only a few miles distant, the road to the nearest station is an expensive one to maintain, owing to the swampy nature of the country which it has to traverse. The population is half Pathân, half Hindu. The population at

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ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The details in the margin give

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ..	1868	6,491	3,483	3,008
	1875	6,533	3,430	3,103
	1881	7,240	..	..
Municipal limits ..	1875	7,050	..	..
	1881	6,533	..	..

the population of suburbs.

Town or suburb.	Population.	
	1868.	1881.
Hazro town ..	6,491	6,292
Atak		231

The figures for the population within municipal limits according to the census of 1868 are taken from the published tables of the census of 1875 ; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion and the number of occupied houses are shown in

Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Attock town.

The importance of Attock is or was due to the commanding position of the fort, built on a road overlooking the bridge of boats over the Indus, and therefore forming one of the chief defences of our line of communication with the Frontier. The *bazar*, formerly located within the fort, is now situated on the rocks below. The population numbers 4,210. Above Attock, the Indus is upwards of a mile in breadth, and from the rocks on which the station is built the eye wanders over a vast expanse of sand and water resembling an inland sea. A short distance above the fort it is joined by the Kábul river from the west, and their combined waters then force their way, flowing with great speed, and broken at one point into a tremendous whirlpool by the rocks of Jalália and Kamália, through the narrow rocky channel. Three miles below the fort is the magnificent iron bridge which conveys the Panjáb Northern State Railway and, by a subway, the Grand Trunk road over the river, and has thereby practically taken away the strategical value of the fort. The bridge is separately described below.

At Attock the Indus was passed by Alexander by a bridge of boats built by Hephæstion and Taxiles, his ally. The fort was built by Akbar in 1581 A.D. on his return from an expedition against his brother Mirza Hakím, Governor of Kábul, who had invaded the Panjáb. He gave it the name of Attak Banáras in contradistinction to that of Katak Banáras, the chief fort at the other extremity of his empire. General Cunningham believes the name to be of greater antiquity, and identifies its root with that of Taxila, and both with the name of the Taka tribe, who in ancient time seem to have held the country between the Mārgalla pass and the Indus. At the same time Akbar established the ferry, and imported a colony of boatmen from Hindustán, the descendants of which still live at Malláhtola, and enjoy the revenue of a village in Chach, which was granted by Akbar for their support. In 1812 Ranjít Singh surreptitiously seized the fort from the Wazír of Kábul, and it remained in possession of the Sikhs until the close of the first

Sikh war. In 1848 it was gallantly defended by Lieutenant Herbert, but ultimately captured by the Sikh rebels. Since the close of that rebellion it has been occupied by the British troops. The present garrison consists of detachments from a battery at Campbellpore and from the British Infantry regiment at Naushehra. The bridge was opened for traffic in June 1888, and is guarded by a detachment from one of the Native Infantry regiments at Rawalpindi. Till the railway bridge was completed, a bridge of boats in the cold season and rains and a ferry in the summer used to be maintained over the Indus at Attock. The crossing is dangerous on account of a whirlpool formed by the junction of the Kābul river with the Indus, which takes place just above, or almost opposite, Attock. Below the junction are two rocks, known by the names of Kanālia and Jalālia, which jutting into the river, render the passage still more dangerous. Boats are not unfrequently dashed against them. The names are derived from Kamāl-ud-dīn and Jalāl-ud-dīn, sons of the founder of the Roshnai sect, who were flung from these rocks for adherence to their father's heresy during the reign of Akbar.

The principal merchants in the town are the Parāchus, an enterprising Mussalmān race who penetrate into Central Asia, and there exchange Indian goods for those brought by the Russians and others from China, Thibet, and Tartary. The principal antiquities are the fort, and a handsome tomb known as the *kānjirā*. The public buildings are the church, the court of the Assistant Commissioner in charge of the sub-division, police station, staging bungalow, two *sarais*, a school-house and dispensary. A *tahsil* building is in course of erection. The Municipal Committee consists of three

Year of census.	Persons.	Males.	Females.
1868	3,842	2,376	1,476
1881	4,210	2,763	1,457

Town or suburb.	Population.	
	1868.	1881.
Attock Town	2,677	2,320
Mallahkōla	1,267	1,761
Cantonments	495	120

ex-officio members and seven nominated by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is chiefly derived from octroi. The population as ascertained at the enumerations of 1868 and 1881 is shown in the margin. The details in the margin give the population of suburbs. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII.

Details of sex will be found in Table No. XX of the Census Report of 1881.

The Attock bridge consists of five spans of steel girders (Wipple Murphy type); two of these spans over the main channel of the river are 308½ feet span, and the remaining three, through which water only passes during the flood season, are 257½ feet span. The girders are 25 feet in depth, and the bottom of the lower beam is 115 feet above low water level; thus the top of the girders is 140 feet above water level. The rails are laid on the top of the girders; below is a subway, metalled with asphalt, adapted for ordinary road traffic; it is 18 feet wide and 20 feet high, and will

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pass every description of vehicle or beast. The girders are supported on wrought iron trestle piers consisting of four standards and four radiating struts grouped together, and meeting at the top in a wrought iron entablature; the standards and struts are braced together horizontally at every 25 feet in height, and there is also a diagonal vertical bracing between each of the horizontal bracings. The standards and struts are founded on the solid compact rock forming the bed of the river which has been cut away to depths varying from 6 to 12 feet for their reception. No. 3 pier in mid-stream is founded upon a sub-aquean rock sub-merged with 5 or 6 feet of water even in the cold season. In the cases of the other piers the rock was dry when the foundations were constructed. As a protection against wreckage, logs, and floating timber during floods, piers Nos. 2, 3, and 4 are guarded with masonry cut-waters on their up-stream falls; these cut-waters are 100 feet in height, and would protect the piers against accident from any flood that has yet been recorded. The abutments are of solid limestone block in coarse masonry, very massively constructed; local blue limestone has been used, but Taraki sandstone has been freely introduced in the arches, coigns, and cornices. Preparations for the construction of the bridge were commenced in 1880; an actual commencement was made in December 1881; by September 1882 the piers were completed; meantime, in July 1882, the erection of the first two spans (257½ feet) of girders was commenced, and they were completed in August 1882; the fifth span of girders (also 257½ feet) was commenced in November 1882, and completed in January 1883; the erection of the timber staging for the two large spans (3rd and 4th) was commenced in October 1882, and completed in March 1883; on the latter date the erection of the large girders commenced; they were self-supporting by the end of March 1883, but not entirely completed before the end of April. The bridge was tested and reported ready for traffic on 12th and 13th May, and formally opened on the birth-day of Her Majesty the Queen-Empress.

Campbellpore Cantonment.

Campbellpore is garrisoned by an Elephant Battery (formerly stationed at Attock) and by a Field Battery, a detachment from which is posted at Attock fort. The inhabitants number 1,467. The river Harro, which skirts the cantonment, affords fair fishing; and urial, ravine deer, sand grouse, and *chakor* are to be found on the neighbouring hills. There are no public buildings and no staging bungalow, and the railway station is two miles distant. The adjacent village (Kámalpur) is a small place, inhabited by Saiyads, and of little interest.

Year of census.	Persons.	Males.	Females.
1868 ..	1,833	1,260	573
1881 ..	1,467	983	484

The population as ascertained at the enumerations of 1868 and 1881 is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be

found in Table No. XX. of the Census Report of 1881.

Murree Sanitarium:
Description.

The Sanitarium of Murree lies in north latitude 33° 54' 30" and east longitude 73° 26' 30", at an elevation of 7,517 feet above

sea-level, and contains a standing population of 2,489 inhabitants, which is, however, enormously increased during the season by the influx of visitors and their attendant servants, and shop-keepers. The most accessible hill station in the Panjáb being distant from Ráwalpindi only a five hours' journey by tonga *dák*, it is perhaps also the most beautiful. The charms of its scenery, and its pleasant rides and walks; the ever present vista of pine-covered hills and valleys; the magnificent views obtained in the spring and autumn of the snow-crowned mountains of Kashmir; the gorgeous sunset and cloud effects seen daily during the rains;—have been too often described to require more than a passing notice here. The climate is that of an ideal English summer; the cuckoo's note is heard in the valleys up to July, and in May and June the luxurious growth of wild white roses literally fills the air with perfume. The extremities of the summit are known as Pindi point and Kashmir point. Of these the latter is the higher; but the greatest height (7,517 feet) is attained by an eminence between them. They are connected by a road, about three miles long, which traverses the entire station; and the houses of the residents nestle against the hill among the trees on both sides of the summit. Below the main road, nearly at its middle point, stands the Club, immediately beneath which the cart road from Ráwalpindi terminates. From this point starts the road for Clifden barracks, one mile distant, where are stationed the married women and families of the troops quartered at Murree and its neighbourhood. Close to the Club, on the same side of the road, but on an eminence above it, is the Anglican Church, and on a corresponding eminence on the other side are the barracks and offices of the *depôt*. Between this point and the post office, situated about a quarter of a mile further on towards Kashmir point, are the shops for the sale of European goods; and beneath, on the steep hill side, is the native *bázár*. The latter, owing to the constant supervision of the Assistant Commissioner and his staff, is always very clean and neat and perfectly drained. From the post office the road to Kashmir branches off, passing within the station, the telegraph office, Court of the Commissioner and the old Secretariat, and skirting the Gharial camp, four miles from Murree. Opposite the post office is the Assistant Commissioner's Court and Treasury, whence diverges the road to the Gullies and Abbottábád, which passes through camp Kuldannah two miles below Murree. All these thoroughfares, formerly almost impassable in wet weather, have been greatly improved of late years. The water-supply is obtained from springs over which covered tanks are built, in which the water is allowed to accumulate. The supply is consequently limited, and in the hottest part of the season there is sometimes a dearth. There is also an over-present danger of contamination of their sources from the careless way in which even European residents frequently neglect to control the conservancy of their households. The population in the season is chiefly drawn from Ráwalpindi, but considerable detachments of visitors are drawn from Lahore, Siálkot, Pesháwar and Mooltán, and there are few stations in the plains entirely unrepresented.

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**Murree Sanitarium :
Description.**

Further details will be found in the guide books written by Dr. Ince and Mr. Peacock, Assistant Commissioner, respectively. The former contains a greater quantity of general information, while the latter is of more recent date.

The Murree ridge upon which the station is situated, forms a lateral spur of the Himalayas, running down at right angles to the plains with a general direction from north-east to south-west, and flanked on either side by parallel lines of hill. On approaching Murree from the plains, the first point at which the range assumes the proportions of a mountain is at Tret, $25\frac{1}{2}$ miles from Rāwalpindi. From this point it rises rapidly, and at Pindi point the south-west extremity of the station reaches a height of 7,266 feet. From this point the ridge stretches due north-east for about $3\frac{1}{2}$ miles still rising, until, at Kashmīr point, the north eastern extremity, it reaches the height of 7,507 feet. The height is not, however, uniform, but rises and falls in a series of points, the strata which form the topmost ridge, a few feet only in width, being traceable throughout. Beyond Kashmīr point the Murree range sinks abruptly and branches off into the hills of Topa to the east, and Kuldannah to the west. These hills shut in the northern ends of the valleys into which the Murree ridge sinks on either side. Both are richly wooded, and are, or used to be, favourite resorts for pie-nie parties from the station. Kuldannah, however, has recently been occupied as a site for barracks. The Murree ridge itself on its north-west side has a comparatively gentle slope, and is clothed with a dense forest of pines and chesnuts. The valley below is deep and irregular, and the range on the other side bare and steep, higher than the Murree ridge. On the other side the ridge sinks more abruptly into the valley shut in above by Topa, and is comparatively bare of trees. The valley below is wide and open, richly cultivated and studded with villages, while the hill side beyond it slopes less rapidly and is thickly clothed with forest. The scenery upon the wooded side of the Murree ridge is not surpassed in any of the Panjāb hill stations, and when the Kashmīr hills are clothed with snow, they form a magnificent background to the view. During the summer months, however, snow lies upon them only in patches.

The houses of the European visitors are scattered along both sides of the Murree ridge from Pindi point to Kashmīr point, but are most frequent upon the wooded or north-west slopes of the hill. They are connected by broad and easy roads, of which the principal is the Mall extending nearly from end to end of the station. In rainy weather, however, these roads, like the cart road from Rāwalpindi, become muddy and slippery to a degree that renders locomotion extremely difficult. The clayey soil retains the moisture, and the roads, once thoroughly cut up, require several days of dry weather before they resume their ordinary appearance. The climate of Murree is said to be admirably adapted to the British constitution. The coldest months are December, January and February. The lowest temperature recorded was 21° . This occurred in January and again in February 1864, and during these months the fall of snow was 84 and 90 inches respectively. The

hottest month is usually July but the highest temperatures recorded, 93° and 96°, have occurred in June 1860 and in June 1867. Rain falls generally in April and May, but the heaviest rain is in July and August. *The highest monthly falls recorded were 23 inches in August 1867, and 22½ in July 1869.* Hail storms are common in April and November, and heavy thunder-storms during the rains. Earthquakes occur almost every year, sometimes more than once, but they have never been known to result in any damage.

The site of the station was selected in 1850, and in 1851 troops were first quartered there. The permanent barracks were erected in 1853. During the Mutiny, the Dhonds, a tribe inhabiting the neighbouring hills, incited by the Hindustanis of the station, made an attack upon Murree, but timely notice of their intentions having been given, their ill-armed levies were easily dispersed. In 1858, and again in 1867, there were epidemics of cholera; and the mortality was very great. Of late years also there have been occasional visitations of the disease, generally importations from the plains. Up till 1876 Murree was the summer head-quarters of the Local Government, which has now forsaken it for Simla. An Assistant Commissioner is stationed in independent charge of Murree during the season.

The Anglican Church is large, spacious, and finely situated. There are also a Roman Catholic and a Presbyterian Church. Two miles below the station is the Lawrence Asylum for military orphans, which has already been described in Chapter IV. Two bridle roads lead to it, one starting from Pindi point, and the other from the Club. The finest public building is the post office; the courts of the Commissioner and Assistant Commissioner and the telegraph office, are all most unpretentious edifices. In the *bászár* are the *tahsildár's* court and the police station. Besides these there are the Club, the Assembly Rooms, branch of the Alliance Bank of Simla, and the Dispensary. There are several excellent European and Pársi shops and three hotels: the shop-keepers and *hotel managers* of Rawalpindi migrating to Murree during the summer months. Rowbury's hotel is the ancient Government house; and what was once the Secretariat is now a deserted building. The Murree Brewery, which has already been alluded to, is at Gora Gali, six miles below Murree by the cart road, where the houses of the manager and his assistant make up a considerable colony.

The municipality of Murree was first constituted in 1867. It is now a municipality of the first class. The Committee consists of the Deputy Commissioner as President, Assistant Commissioner in charge of Murree as Vice-President and Secretary, the Officer Commanding the Depôt, Civil Surgeon and Executive Engineer as *ex-officio* members, and six other members, of whom two are nominated by the Deputy Commissioner, and four elected by the residents. Table No. XLV. shows the income of the municipality for the last few years. It is derived chiefly from the *sale of timber grown within municipal limits*. No octroi is levied. The chief taxes are the conservancy cess and the house

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tax, at three per cent. on the annual rental. A considerable amount is also realized by the sale of permits for the cutting of grass and fire wood within the municipal boundaries, cutting without such permits being strictly forbidden and punishable with fine. During the summer months there is a considerable trade with Ráwalpindi and the plains generally in food stuff; and fruit is largely imported from Kashmír. It is at present under consideration to construct a railway from Ráwalpindi to Murree, which it is hoped will attract even a greater portion of the Kashmír trade than is at present carried by this route. The Murree Brewery, situated just outside the municipal boundaries, is the cause of considerable traffic, importing hops and barley, and exporting beer. The population as ascertained at the enumerations of 1868 and 1881 is shown in the margin. The details in the

Population and vital
 statistics.

Year of census.	Persons.	Males.	Females.
1868 ..	1,346	934	862
1881 ..	2,489	1,924	865

margin give the population of suburbs. Both enumerations were made in the depth of winter, and represent only the comparatively small permanent population. It is estimated that the population in the season numbers nearly 8,000 souls. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Pindigheb town.

Pindigheb, the capital of the *tahsil* of the same name, is a small town of 8,583 inhabitants, and the ancestral seat of the chief of the Jodrah clan of Rájputs, who rose to political prominence in the 13th century, and who founded the town. It lies on the road between Ráwalpindi and Kálábágh. The general appearance is mean, and there are no buildings of importance. It contains the *tahsil* building, a *thánah*, dispensary, *dák* bungalow, and school. The Municipal Committee consists of three *ex-officio* members and 12 members nominated by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is derived almost entirely from octroi. There is considerable trade in country produce—grain, cotton, oil, and wool; and country cloth and soap are manufactured for export across the Indus. The neighbouring country is famous for its excellent breed of horses, but owing to scarcity of water, and consequent absence of pasture, colts are generally sold across the Indus after being kept for one year only. The population,

Year of census.	Persons.	Males.	Females.
1868 ..	8,240	4,148	4,092
1881 ..	8,583	4,372	4,191

as ascertained at the enumerations of 1868 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881,

Rawalpindi District.]

CHAP. VI.—TOWNS, MUNICIPALITIES, AND CANTONMENTS. 131

Makhad is a small town of 4,195 inhabitants, situated on the left bank of the Indus, in the extreme south-west corner of the district. It was formerly of importance as the terminus of the Indus Steam Flotilla, which has now been superseded by the railway. The Municipal Committee consists of three *ex-officio* members and 11 nominated by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV. and is derived almost entirely from octroi. The principal traders are the Paráchas, who have already been noticed in connection with Attock. It has no buildings of importance, except a *sarai* where the Municipal Committee holds its meetings, and a *thánah*. The

Year of census.	Persons.	Males.	Females.
1868 ..	4,252	2,185	2,067
1881 ..	4,195	2,062	2,133

population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Fatehjang, a large village rather than a town, of 4,875 inhabitants, lies on the high road from Rawalpindi to Kalábágh, and is also a station on the railway connecting these places. The route from Pesháwar through Bágh Nilábi, the Salt range, and Rámnagar, also traverses it; and it was formerly a place of some importance, but lost much of its trade when the Grand Trunk road was taken through Rawalpindi. Petroleum is found in the neighbourhood, and is largely exported to supply the gas-works at Rawalpindi Cantonment. The town contains one rather handsome bázár, the *tahsil* building, a *dák* bungalow, *thánah*, and dispensary; and there is an encamping-ground and *sarai*. No Municipal Committee has been constituted.

Year of census.	Persons.	Males.	Females.
1868 ..	4,662	2,483	2,179
1881 ..	4,875	2,730	2,145

The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Chapter VI. Towns, Municipalities, and Cantonments.

Town of Makhad.

Fatehjang town

STATISTICAL TABLES
APPENDED TO THE
GAZETTEER
OF THE
RÁWALPINDI DISTRICT.

—◆◆◆—
(INDEX ON REVERSE).

"ARYA PRESS," LAHORE.

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Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1853-54.	1854-55.	1863-64.	1869-69.	1873-74.	1878-79.
Population	711,256	..	820,512
Cultivated acres	957,495	969,904	969,904
Irrigated acres	16,337	16,070	16,070
Ditto (from Government works)
Assessed Land Revenue, rupees	7,51,744	7,23,665	7,30,642
Revenue from land, rupees	6,79,211	6,53,999	6,54,727
Gross revenue, rupees	8,38,792	8,03,283	8,35,839
Number of kine	91,376	159,016	220,902
" sheep and goats	1,80,006	176,211	144,985
" camels	7,886	7,625	23,654
Miles of metalled roads	1,316	129	97
" unmetalled roads		1,123	1,123
" Railways
Police staff	515	1,049	1,020
Prisoners convicted	..	1,023	2,030	2,119	2,834	5,452
Civil suits,—number	..	689	733	2,903	7,241	8,915
" —value in rupees	..	62,835	94,459	1,70,023	3,10,274	4,90,625
Municipalities,—number	4	0
" —income in rupees	61,821	79,571
Dispensaries,—number of	2	8
" —patients	16,769	60,113
Schools,—number of	63	124	95
" —scholars	2,165	5,042	6,250

Note.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLII, XLV, L, LIX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Rain-gauge station.	ANNUAL RAINFALL IN TENTHS OF AN INCH.																	
	1860-61.	1867-68.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Average.	Age.
Rawalpindi	189	167	176	144	162	223	203	326	383	620	807	384	299	837	203	255	746	407
Pindigheb	212	215	210	95	127	191	325	101	307	187	168	230	101	125	231	187	239	185
Murreo	..	..	263	414	672	106	694	301	670	666	944	917	609	..	456	80	803	171
Gujar Khan	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Attock	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Fatahjang	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	12	290	161
Kahuta	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	851	351	351

Note.—These figures are taken from the weekly rainfall statements published in the Punjab Gazette.

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3	1	2	3
MONTHS.	ANNUAL AVERAGES.		MONTHS.	ANNUAL AVERAGES.	
	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.		No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.
January	4	18	September	6	82
February	5	22	October	2	8
March	6	22	November	1	6
April	9	20	December	2	13
May	3	10	1st October to 1st January	5	25
June	4	21	1st January to 1st April	11	69
July	10	71	1st April to 1st October	54	231
August	8	61	Whole year	53	310

Note.—These figures are taken from Table No. XXIV of the Revenue Report, and from page 81 of the Famine Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
TAHSIL STATIONS.	AVERAGE FALL IN TENTHS OF AN INCH, FROM 1871-74 TO 1877-78.			
	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Gujar Khan
Attock
Kahuta
Murree	..	45	29	457
Pindigheb
Patahyur

Note.—These figures are taken from pages 56, 57 of the Famine Report.

Table No. IV, showing TEMPERATURE.

1	2	3	4	5	6	7	8	9	10
YEAR.	TEMPERATURE IN SHADE (IN DEGREES FAHRENHEIT)								
	May.			July.			December.		
	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.
1848-49	115.3	55.3	84.3	118.4	67.0	81.0	78.1	20.7	63.70
1849-50	118.1	58.6	89.4	118.3	66.4	89.40	78.2	23.7	62.5
1870-71	121.0	58.5	89.3	114.4	70.4	91.1	76.4	27.1	63.35
1871-72	118.2	52.0	86.5	116.3	67.4	83.6	81.7	22.5	64.5
1872-73	117.3	55.3	85.23	107.5	62.3	80.3	82.3	22.3	65.75
1873-74	116	58	81.00	120	72	92.10	80	27	63.5
1874-75	120.7	57.3	86.15	110.1	65.2	86.38	79.3	25.2	62.10
1875-76	119.0	62.0	87.03	115.1	70.6	90.61	87.3	24.0	62.16
1876-77	107.0	61.9	85.0	114.0	67.9	87.9	72.8	23.7	61.9
1877-78	105.0	78.5	69.2	110.0	69.5	87.2	73.1	21.5	62.4
1878-79	95.5	75.7	55.1	110.5	65.5	85.2	75.0	20.6	62.0
1879-80	111.0	85.3	71.2	107.0	66.9	80.7	77.0	20.3	62.9
1880-81	102.0	63.1	85.3	104.0	61.1	83.1	75.0	21.0	61.6
1881-82	114.0	63.9	51.3	111.0	65.3	85.2	75.0	25.0	60.9

Table No. V, showing the DISTRIBUTION of POPULATION.

1	2	3	4	5	6	7	8	9
	District	Tahsil. Rawalpindi.	Tahsil. Gujar Khan.	Tahsil. Attock.	Tahsil. Kahuta.	Tahsil. Murree.	Tahsil. Fudh-gah.	Tahsil. Fatah-jang.
Total square miles	4,661	799	555	568	484	210	1,517	798
Cultivated square miles	1,517	297	250	211	99	29	276	848
Culturable square miles	879	54	80	40	10	6	171	71
Square miles under crops (average 1877 to 1881)	1,400	317	267	110	117	26	311	295
Total population	820,512	211,273	183,396	183,752	87,210	89,108	108,581	107,100
Urban population	85,327	62,978	..	12,210	..	2,469	12,778	4,676
Rural population	735,185	148,300	183,396	171,542	87,210	86,639	95,803	102,424
Total population per square mile	169	275	296	244	201	187	68	134
Rural population per square mile	151	200	226	223	201	175	60	128
Towns & Villages.								
Over 10,000 souls	1	1	..	..	..	..	..	..
5,000 to 10,000	2	..	..	1	..	..	1	..
3,000 to 5,000	13	..	..	3	1	1	7	1
1,000 to 3,000	26	5	5	4	4	1	4	3
500 to 1,000	151	22	15	80	12	2	15	25
Under 500	279	38	50	42	21	18	33	45
Under 500	1,205	357	294	109	185	72	69	120
Total	1,617	449	373	183	226	94	120	194
Occupied houses { Towns	12,891	6,029	..	1,235	..	410	2,260	637
Occupied houses { Villages	69,602	9,093	16,767	16,709	18,662	5,830	12,166	12,412
Unoccupied houses { Towns	4,786	2,645	..	407	..	619	664	868
Unoccupied houses { Villages	17,835	3,438	3,682	1,994	1,680	2,786	2,231	2,064
Resident families { Towns	10,893	18,880	..	1,605	..	401	2,067	1,011
Resident families { Villages	142,659	18,700	31,272	24,424	21,808	6,767	20,458	24,700

NOTE.—These figures are taken from Tables Nos. I and XVIII of the Census of 1881, except the cultivated, culturable and crop areas, which are taken from Tables Nos. I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8	9	10	11	12
Districts.	Immigrants.	Emigrants.	MALES PER 1,000 OF BOTH SEXES.		DISTRIBUTION OF IMMIGRANTS BY TAHSELS.						
			Immigrants.	Emigrants.	Rawalpindi.	Gujar Khan.	Attock.	Kahuta.	Murree.	Fudh-gah.	Fatah-jang.
Jullundur ..	1,340	118	861	644	310	41	869	4	70	91	4
Rohtas ..	1,408	54	894	611	722	42	601	7	62	22	18
Amritsar ..	2,807	863	765	824	1,556	47	1,085	0	46	44	23
Gurdaspur ..	2,771	145	801	409	1,291	46	647	27	110	81	20
Slakot ..	6,217	206	824	564	3,451	870	2,114	63	80	76	114
Lahore ..	2,493	870	773	653	1,781	153	320	10	35	88	147
Gujranwala ..	3,730	248	812	597	2,092	130	782	35	23	48	69
Jhelum ..	11,355	8,251	680	604	2,030	2,659	1,685	578	108	2,281	1,106
Gujrat ..	2,496	471	846	580	1,327	194	1,063	54	42	218	58
Shahpur ..	2,086	350	720	501	1,045	115	430	47	28	381	70
Peshawar ..	3,509	3,735	697	770	931	81	2,234	83	26	123	78
Hazara ..	6,772	4,863	898	533	2,637	104	4,108	28	2,188	137	883
Kohat ..	633	2,634	645	715	198	1	130	2	2	251	9
N. W. P. and Oudh ..	14,919	..	749	..	11,532	101	2,690	25	812	140	82
Kashmir ..	14,981	..	716	..	6,585	1,502	1,502	1,545	8,251	142	296
Afghanistan ..	2,134	..	808	..	485	48	1,427	16	60	66	65
Europe, &c. ..	2,879	..	820	..	2,289	0	239	..	268	7	..

NOTE.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9	10	11	12
	DISTRICT.			TAHSILS.							Villages.
	Persons.	Males.	Females.	Rawalpindi.	Gujar Khan.	Attock.	Kahuta.	Murree.	Pindigheb.	Fatahjang.	
Persons ..	820,512	..	..	211,275	133,896	133,722	87,210	27,198	103,651	107,100	733,185
Males ..	..	412,297	..	122,467	68,163	70,620	46,188	22,135	54,323	56,877	395,022
Females ..	..	..	371,225	83,503	65,233	59,123	41,022	17,063	49,253	50,723	340,163
Hindus ..	86,162	62,464	33,698	33,502	7,551	14,539	6,201	1,037	11,277	9,055	61,662
Sikhs ..	17,780	10,337	7,423	5,886	6,004	762	3,864	173	446	1,031	18,772
Jains ..	1,033	503	438	910	0	3	82	2	..	..	124
Buddhists ..	..	..	..	..	..	..	..	..	..	..	..
Zoroastrians	100	112	57	161	..	6	..	..	2	..	5
Muslims ..	711,516	382,636	328,880	165,734	119,734	123,097	77,668	26,620	91,830	96,950	667,316
Christians ..	3,622	2,903	919	3,052	11	323	..	414	15	5	276
Others and unspecified	..	..	..	..	..	..	..	..	..	..	..
European & Eurasian Christians ..	2,712	2,620	882	2,926	11	310	..	407	15	4	..
Sunnis ..	706,550	350,322	326,358	164,770	118,011	122,602	77,234	30,684	90,507	96,612	662,651
Shi'as ..	4,059	2,629	2,330	664	1,723	200	320	35	1,271	347	4,659
Wahabis ..	7	5	2	..	..	5	..	1	1	..	6

NOTE.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5	6	7	8	9
Language.	District.	DISTRIBUTION BY TAHSILS.						
		Rawalpindi.	Gujar Khan.	Attock.	Kahuta.	Murree.	Pindigheb.	Fatahjang.
Hindustani ..	19,587	15,494	187	2,083	31	872	182	129
Bagri ..	37	87	..	..	..	..	..	..
Punjabi ..	772,276	185,772	132,603	120,522	87,135	38,193	97,880	100,539
Bilochi ..	2	1	..	..	..	..	..	..
Pashtu ..	2 0809	603	86	11,607	39	42	5,513	74
Tibeti ..	71	73	..	..	..	..	..	..
Kashmiri ..	3,321	2,020	112	897	2	215	57	49
Nepalese ..	2	..	..	1	..	..	1	..
Persian ..	212	193	..	124	4	2	2	3
English ..	2,408	2,235	11	702	..	403	14	5

NOTE.—These figures are taken from Table No. IX of the Census Report for 1921.

Rawalpindi District. I

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA.	Caste or tribe.	TOTAL NUMBERS.			MALES, BY RELIGION.				Proportion per mille of population.
		Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalman	
6	Total population	820,612	440,237	871,225	52,461	10,357	595	852,856	1,000
1	Pathan	36,465	20,060	16,700	1,180	371	6	20,060	44
2	Jat	47,935	20,752	21,183	635	107	..	25,219	58
3	Rajput	145,536	70,322	69,214	..	..	..	75,290	177
4	Gakkhar	10,667	5,540	5,125	..	..	..	5,540	13
5	Awan	121,874	65,851	55,053	156	1	..	65,851	152
6	Gujar	23,403	13,685	11,708	..	..	..	13,685	31
7	Shakha	23,524	14,309	11,125	..	..	..	14,309	31
8	Mughal	25,163	15,510	11,659	9,037	730	4	18,610	23
9	Brahman	18,223	10,723	7,797	..	..	..	11,281	25
10	Salyad	20,422	11,281	8,141	165	7	..	3,318	8
11	Nai	11,996	6,486	5,510	..	..	..	142	50
12	Mirasi	6,203	3,321	2,884	17,039	6,750	..	52	15
13	Khatri	41,135	22,940	18,105	6,440	499	..	22,342	51
14	Arora	12,181	7,090	6,161	17	..	..	15,700	20
15	Manjar	41,701	22,329	19,312	12	..	..	9,966	27
16	Kashmiri	23,803	13,718	10,085	2,500	650	..	11,121	25
17	Chuhra	22,046	12,036	9,120	9	..	..	10,424	45
18	Nochi	20,385	11,180	9,255	152	6	..	4,025	11
19	Julha	8,632	5,218	3,414	1,164	23	..	6,635	15
20	Jhinwar	12,236	6,678	5,558	119	570	..	11,114	27
21	Lohar	22,450	12,673	9,777	989	1	..	7,630	18
22	Tarkhan	14,698	7,892	6,770	361	106	..	2,474	7
23	Kumhar	5,751	3,130	2,621	559	..	..	2,399	7
24	Dhobi	6,109	3,860	2,749	21	..	..	6,486	15
25	Darzi	12,834	6,628	5,856	41	673	..	455	8
26	Teli	..	..	..	2,510	..	..	..	..
27	Sunar	6,523	3,569	2,954	..	..	..	..	..

Note.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons	Males.	Females.
5	Chamar	2,069	1,372	697
14	Banya	2,507	1,090	907
16	Biloch	906	589	367
27	Ahir	941	670	271
35	Inqir, miscellaneous & unspecified	970	547	425
38	Qasab	780	396	393
40	Jogi	2,031	1,271	610
42	Mallah	901	522	472
44	Khajh	1,220	719	501
62	Bhat	582	389	198
67	Lilari	1,285	668	617
88	Dhabra	1,015	576	437
89	Dazigar	667	369	305
93	Nat	580	314	266
99	Kori	1,476	1,026	879
104	Paricha	1,914	914	1,000
105	Lodha	885	283	152
119	Karmi	623	356	267
127	Jaiswara	1,174	729	385
165	Tamboli	505	303	202

Note.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
DETAILS.		SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual numbers for religions.	All religions	215,649	170,155	180,847	171,801	22,791	18,809
	Muslims	25,941	10,817	25,940	16,027	3,166	8,354
	Hindus	5,117	2,204	4,102	1,733	713	1,486
	Jains	311	120	220	223	55	95
	Buddhists	211,717	136,894	132,315	150,920	18,781	40,897
	Christians	2,459	550	403	357	11	32
Distribution of every 10,000 males of each age.	All ages	5,473	4,076	4,025	4,023	507	1,316
	0-10	8,969	6,870	51	128	..	2
	10-15	9,890	7,880	555	2,765	10	55
	15-20	7,521	2,169	2,303	7,293	82	238
	20-25	5,032	570	4,692	8,024	226	701
	25-30	3,172	181	6,464	9,037	261	732
	30-40	1,310	129	6,052	8,407	607	1,470
	40-50	603	121	8,562	6,048	1,035	3,228
	50-60	497	78	7,063	4,715	1,630	5,177
	Over 60	350	61	6,095	2,247	2,070	7,682

Note.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877 .. ..	..	..	..	7,944	6,992	14,936	1	232	8,105
1878 .. ..	..	..	..	14,126	11,909	26,035	..	1,598	18,795
1879 .. ..	..	..	..	25,996	20,929	46,925	2,014	2,014	25,232
1880	8,787	7,759	17,546	12,713	9,826	22,539	81	101	18,516
1881	14,882	12,120	27,002	9,603	7,080	17,783	90	21	12,063

Note.—These figures are taken from Tables Nos. I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XIA, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total
January	995	1,524	5,517	2,780	2,117	12,933
February	831	1,778	3,523	2,029	1,696	9,857
March	874	1,165	3,035	1,529	1,603	8,209
April	810	1,545	2,771	1,214	1,132	7,952
May	1,142	2,212	3,716	1,415	1,190	9,644
June	1,334	2,351	3,713	1,503	1,123	10,170
July	1,419	1,778	3,209	1,202	1,073	8,692
August	1,127	1,539	2,858	1,611	1,151	8,344
September	1,115	1,849	5,011	1,017	1,089	11,351
October	1,324	2,765	6,164	2,293	1,534	13,090
November	1,032	4,188	4,733	2,267	1,227	11,467
December	1,723	4,183	2,104	2,474	1,421	12,903
Total	14,886	29,035	46,975	22,519	17,733	129,018

Note.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XIB, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January	634	974	1,475	2,440	1,672	10,237
February	170	754	2,709	1,405	1,313	6,972
March	504	747	1,740	1,518	1,194	5,760
April	721	645	1,740	1,501	840	4,955
May	593	1,102	1,694	1,206	829	5,273
June	571	1,177	1,702	1,048	740	5,490
July	593	1,502	1,649	1,513	765	5,726
August	620	1,153	2,007	1,513	941	8,904
September	117	94	407	1,500	1,221	11,119
October	619	1,221	1,811	1,811	1,273	11,933
November	619	2,318	4,284	1,811	1,855	11,035
December	1,003	3,451	5,181	1,934		
TOTAL	11,119	19,773	32,352	19,316	12,073	91,671

NOTE.—These figures are taken from Table N. 1X of the sanitary report.

Table No. XII, showing INFIRMITIES.

1	2		3		4		5		6		7		8		9	
	10		11		12		13		14		15		16		17	
	18		19		20		21		22		23		24		25	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions	213	156	291	202	638	454	101	103	257	257	10	6	1	1	250	102
Hindus	213	156	291	202	638	454	101	103	257	257	10	6	1	1	250	102
Buddhists	213	156	291	202	638	454	101	103	257	257	10	6	1	1	250	102
Muslims	213	156	291	202	638	454	101	103	257	257	10	6	1	1	250	102
Christians	213	156	291	202	638	454	101	103	257	257	10	6	1	1	250	102
Others	213	156	291	202	638	454	101	103	257	257	10	6	1	1	250	102

Continued from Tables Nos. XIV to XVII of the Census of 1891.

NOTE.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1891.

Table No. XIII, showing EDUCATION.

[illegible]

NOTE.—These figures are taken from Table No. XIII of the Census of 1951.

[illegible]

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED.				UNCULTIVATED.				Total area as ascert.	Gross revenue.	Unassessed culturable waste, the property of Govt.
	Irreg. & by Govt. in revenue & by private holders.	Unirrigated.	Total cult. (irrigated).	Grass land.	Culturable.	Unculturable.	Total uncultivated.				
1857-58	15,097	540,751	555,848	..	20,548	2,510,810	2,531,358	2,531,358	731,744	521,609	
1873-74	15,070	551,871	566,941	..	11,577	2,510,910	2,522,487	2,522,487	724,694	520,500	
1875-76	15,070	551,871	566,941	..	198,577	2,510,916	2,709,493	2,709,493	729,542	520,160	
Tahsil details for 1878-79	..	..	..	..	74,575	2,515,510	2,590,085	2,590,085	476,752	46,544
Tahsil Bawal in the Gouj. Khan	..	584	195,394	195,978	..	19,011	126,466	135,477	117,425	2,093	
" Attock ..	..	1,61	127,67	125,079	..	23,710	370,720	245,400	120,402	53,123
" Rawat ..	..	14	1,010	1,024	..	6,508	27,051	33,559	74,541	201,212
" Kalat ..	..	521	174,47	175,152	..	1,507	602,907	1,61,716	8,245	84,121
" Sindh ..	..	7,719	174,47	182,182	..	10,100	617,750	727,145	55,970	146,750
" P. & H. ..	..	1,127	212,22	213,349	..	1,50	20,001	21,475	112,075	57,10

See No VIII of the Administration Report, except the last column, which is

Table No. XV, showing TENURES held direct

1	2	3	4	5	6	7	8	9	10	11	12	13
NATURE OF TENURE.	Whole District.				Tahsil Rawalpindi.				Tahsil Gujrat Khan.			
	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—ESTATES NOT BEING VILLAGE COMMUNITIES, AND PAYING IN COMMON (ZAMINDARI)												
III.—Paying 1,000 to 5,000 revenue { (a). Held by individuals under the law of primogeniture.	1	1	1	10,772	..	..	..	..	..	..	..	..
IV.—Paying 1,000 rupees and under. { (a). As above. (b). Held by individuals or families under the ordinary law.	36	36	74	4,122 43,727	6	5	1	8,632	..	..	..	..
PROPRIETARY CULTIVATING VILLAGE COMMUNITIES.												
B.—Zamindars .. Paying the revenue and holding the land in common.	74	74	712	117,272	7	7	33	8,293	7	7	21	1,110
C.—Fattidari .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	171	171	6,160	231,015	10	10	257	10,860	..	..	..	..
D.—Bhayachara.. In which possession is the measure of right in all lands	63	63	3,028	92,041	23	23	1,219	19,133	..	..	..	..
E.—Mixed or imperfect pattidari or bhayachara. { In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	1,316	1,316	92,563	2,022,534	308	308	24,973	573,107	272	272	29,350	302,892
F.—Grantees of Government not falling under any previous class, and paying revenue direct to Government in the position of.—												
I.—Proprietors, including individuals rewarded for service or otherwise, but not purchasers of Government waste.	4	3	23	1,556	1	1	2	105	2	1	12	732
II.—Leases	2	1	158	601	1	..	3	228	..	..	..	..
G.—Landholders who have redeemed the revenue and are not members of any village community nor included in any previous class	3	..	2	31	8	..	2	31	..	..	..	..
H.—Government waste, reserved or unsurveyed.	66	..	..	1,455,836	9	..	..	11,351	6	..	..	10,651
TOTAL ..	1,534	1,663	107,041	3,979,697	457	444	26,474	476,771	386	380	29,833	315,353

NOTE.—These figures are taken from Table

from Government as they stood in 1878-79.

14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Tahsil Attock.				Tahsil Kahuta.				Tahsil Murree.				Tahsil Pindigheb.				Tahsil Fatahjang.			
No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
1	1	1	10,771	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	4	4	11,024	12	12	20	4,019	1	1	1	85	3	3	3	4,122	14	14	14	24,988
27	27	373	43,672	..	..	..	..	5	5	135	253	15	15	69	97,047	13	13	61	24,407
63	72	1,572	67,922	23	23	2,543	11,075	50	50	670	9,609	22	22	303	110,758	1	1	15	621
70	30	851	62,914	..	..	..	..	10	10	687	2,094	..	..	..	..	..	..	..	..
69	68	3,657	96,617	192	192	15,277	176,869	27	27	2,030	7,319	91	91	7,659	601,048	169	169	9,920	439,642
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	14	813
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	155	373
..
4	..	..	58,678	8	..	..	250,379	21	..	..	983,032	73	..	..	146,756	6	..	..	88,939
107	193	6,655	380,409	117	229	18,170	448,342	114	93	4,003	923,012	141	171	8,333	905,331	204	192	10,179	539,697

Table No. XVI, showing TENURES not held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	District Revenue.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.	No. of holdings.
NATURE OF TENURE.																
A.—TENANTS WITH RIGHT OF OCCUPANCY.																
I. Paying rent in cash.	(a) Paying the amount of Government revenue only to the proprietors.	216	160	320	8,629	42,778	..	..	..	..	4	10	..	..	31	51
	(b) Paying such amount, in a cash Malik tank.	17,665	78,040	2,522	11,563	42,778	..	8,353	3,552	11,717	41	110	1,740	10,435	802	7,405
	(c) Paying at stated cash rates per acre.	2,815	8,136	..	..	..	..	9,353	383	87	87	..	..	..	71	56
	(d) Paying lump sums (cash) for their holdings.	10,072	23,426	2,115	6,208	2,046	..	4,353	383	694	1,403	1,011	504	370	555	2,661
Total paying rent in cash ..																
(a) Paying a stated share of the produce in kind.	(1) Paying 1/3 produce and more	12,040	64,012	3,070	1,073	2,370	..	1,102	21,339	1,176	404	471	211	4,813	2,759	23,272
	(2) 1/2 produce and 1/3 more	6,184	34,593	764	2,613	..	..	17,655	972	131	100	100	1,012	10,000	507	1,354
	(3) 2/3 produce and 1/3 more	1,106	4,732	..	..	..	..	1,011	14	10	441	421	432	1,510	103	119
	(4) 3/4 produce and 1/3 more	5,313	3,702	..	..	..	..	1,010	12	31	..	..	112	1,712	13	109
(b) Paying a stated share of the produce, per cent contribution.	(1) Share of produce 1/2 and more	1,001	59,143	..	..	..	..	..	..	..	33	01	232	6,207	1,738	15,212
	(2) " " less than 1/2	448	7,040	..	..	..	..	..	..	..	..	..	403	7,640	30	119
Total paying rent in kind ..																
GRAND TOTAL of Tenants with rights of occupancy ..																
B.—TENANTS HOLDING CONDITIONALLY.																
II. For period {(a) Written on lease, (b) Not written on lease, (c) Subject to village service and payment of rent ..	(a) Written ..	21	45	..	..	..	..	..	..	..	..	..	..	..	21	65
	(b) Not written ..	10	71	..	..	..	..	..	..	..	..	..	..	..	40	71
C.—TENANTS AT WILL.																
I. Paying in cash.	(a) 1/2 produce and more	14,037	37,940	2,353	7,483	300	1,015	11,793	1,092	1,805	784	094	209	802	154	1,240
	(b) Less than 1/2 produce	25,053	64,093	10,521	18,000	700	2,038	21,702	1,323	1,772	291	559	270	2,290	10,752	18,414
GRANTS FROM PROPRIETORS FREE OF ALL REVENUE.																
I. Sanitation or Pharamet's	(a) ..	818	1,078	..	..	64	198	..	..	..	10	80	..	..	..	..
	(b) ..	195	581	..	..	..	38	48	27	17	..	..	..	..	16	110
GRAND TOTAL of Tenures ..																
		109,335	153,013	28,113	63,110	13,034	50,555	23,794	107,408	8,081	10,437	4,307	4,800	41,757	100,104	18,000

Note.—These figures are taken from Table No. XXXIV of the Revenue Report.

Rawalpindi District. 1

Table No. XVII, showing GOVERNMENT LANDS.

Table No. XVII, showing GOVERNMENT

1	2	3	4	5	6	7	8	9
	No. of estates.	Total acres.	Acres held under cultivating leases.		Remaining acres.			Average yearly income, 1871-78 to 1881-82.
			Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	
Whole District	60	589,402	127	..	417,465	2,384	162,586	9,757
Tahsil Rawalpindi	15	42,216	160		80,419	2,384	9,318	..
" Gujar Khan	2	10,492	27	.	10,465	..	..	..
" Attock	5	48,078	.		44,461	.	4,217	..
" Kahuta	9	264,267	.	..	264,267	.	..	..
" Murree	20	31,940	.		31,910
" Pindigheb	9	144,756	.			..	146,756	..
" Fatahjang	9	39,113	..		35,813	..	8,800	..

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Note -These figures are taken from Table No. IX of the Revenue Report of 1881-82

Table No. XVIII, showing FORESTS.

Table No. XVIII, showing FORESTS.									
1	2	3	4	1	2	3	4		
Name of Forest.	Area in square miles.			Name of Forest.	Area in square miles.				
	Reserved.	Protected.	Unreserved.		Reserved.	Protected.	Unreserved.		
Rawal- pindi.	Margalla	38	..	..	Fatahjang.	Khairi Murat	20	..	..
	Bahingalla	1	..	..		Knullal	2	..	..
	Tamra ..	7	..	..		Gujar Khan- Bagham ..	12	..	..
	Matra ..	2	..	..		Kala Chitta..	..	171	..
Attock.	Khoriwar	6	..	..	Various	..	..	..	374
	Kawngarh	7	..	..			

Note -These figures are taken from Table No. XLIX of the Forest Report for 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees	Reduction of revenue, in rupees
Roads ..	8,503	26,569	9,973
Canals ..	..	..	..
State Railways ..	2,012	2,17,117	709
Guaranteed Railways ..	..	..	..
Miscellaneous ..	1,808	62,011	1,047
Total ..	12,323	3,06,297	11,731

NOTE.—These figures are taken from Table No. XI of the Revenue Report

Table No. XX, showing AREA UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Year.	Total.	Rice.	Wheat.	Jowar.	Bajra.	Mil.	Jan.	Gram.	Moth.	Paddy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
1873-74	844,497	1,159	397,018	51,524	187,075	43,118	56,773	25,509	45,231	37	4,816	20,120	..	760	6,493
1874-75	868,324	1,078	350,774	55,180	187,075	43,118	49,782	45,630	51,736	16	46	5,280	..	691	4,393
1875-76	930,851	906	722,772	35,025	167,588	43,632	60,247	44,429	55,075	21	2,920	31,759	..	2,427	5,214
1876-77	974,039	1,093	444,195	23,052	167,310	43,118	44,333	39,260	44,146	54	1,940	31,745	..	2,421	4,660
1877-78	874,484	967	441,027	34,157	23,861	44,524	55,106	27,243	35,928	57	1,679	29,727	90	2,497	6,085
1878-79	955,780	1,135	442,885	31,100	140,718	43,259	56,104	4,637	39,073	40	1,249	31,461	..	2,090	2,966
1879-80	904,424	963	389,077	39,601	140,718	43,259	37,328	7,119	50,522	10	1,073	31,326	..	515	3,749
1880-81	723,749	744	277,973	30,244	147,075	30,654	61,037	9,310	3,624	13	1,270	25,709	..	564	2,699
1881-82	1,082,675	1,207	420,351	29,146	299,940	51,500	54,377	16,850	40,103	12	921	67,354	3	803	1,357

NAME OF TANSIL.

TANSIL ATTRIBUTED FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.

NAME OF TANSIL.	202,962	91	81,056	7,263	46,745	11,350	11,224	129	11,041	3	364	7,057	..	94	693
Rawal-pindi ..	183,526	6	73,147	11,730	41,899	673	4,829	619	10,277	6	84	6,050	19	12	107
Gujar ..	74,399	..	30,787	2,785	8,226	6,040	14,720	1,775	1,063	7	418	3,315	..	1,755	1,282
Khan ..	73,099	495	24,424	1,093	19,945	10,040	2,004	424	3,497	3	29	3,299	..	6	62
Attock ..	17,213	475	4,095	9	743	8,758	753	..	53	..	..	61	..	..	299
Rahuta ..	194,722	..	100,945	6,849	27,792	3,924	10,190	10,940	8,704	..	29	8,359	..	3	491
Murree ..	488,561	152	97,640	2,378	44,737	3,462	9,810	323	5,494	5	271	5,940	..	14	571
Indigheb ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Patth ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total ..	940,596	602	417,687	32,705	183,652	40,316	56,183	13,915	43,332	31	1,214	35,712	20	1,450	2,816

NOTE.—These figures are taken from Table No. XLIV of the Administration Report.

Rawalpindi District. 1

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1		2			3
Nature of crop		Rent per acre of land allotted for the various crops, as it stood in 1841-82.			Average produce per acre as estimated in 1881-82
		Rs.	A	P.	Bs.
Rice	Maximum	25	0	0	550
	Minimum	5	12	0	
Indigo	Maximum	5	0	0	120
	Minimum	0	5	0	
Cotton	Maximum	23	10	0	
	Minimum	11	0	0	
Sugar	Maximum	80	0	0	2,200
	Minimum	4	0	0	
Opium	Maximum	40	0	0	
	Minimum	2	0	0	
Tobacco	Maximum	22	0	0	410
	Minimum	2	0	0	
Wheat	Irrigated	21	0	0	
	Unirrigated	1	0	0	
	Irrigated	20	0	0	372
	Unirrigated	1	0	0	
Inferior grains	Irrigated	0	0	0	
	Unirrigated	0	0	0	454
Oil seeds	Irrigated	4	0	0	
	Unirrigated	0	0	0	
Flax	Irrigated	0	12	0	
	Unirrigated	0	0	0	
Gram					
Barley					
Rajra					
Jamun					
Vegetables					
Tea					

Note—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9	10	11
Kind of stock.	WHOLE DISTRICT FOR THE YEARS			TAHSILS FOR THE YEAR 1878-79.						
	1868-69	1873-74	1878-79	Rawalpindi.	Gujar Khan.	Attock	Kahuta.	Murreo.	Pindigheb.	Patah-jang.
Cows and bullocks	61,376	159,010	229,002	80,416	49,430	10,103	22,519	11,502	42,106	43,381
Horses	4,235	4,061	4,284	334	1,110	290	484	25	1,015	1,090
Ponies	1,709	1,535	604	161	110	85	25	35	57	161
Donkeys	13,597	21,216	16,056	4,175	1,210	370	1,170	60	1,922	3,816
Sheep and goats	190,000	176,211	144,035	11,078	20,223	4,570	21,571	2,500	41,857	37,164
Pigs	112	..	103	..	..	107	..	..	..	..
Camels	7,886	7,626	7,406	701	1,070	750	686	6	1,992	2,201
Carts	22	37	243	223	15	..	..	..	..	..
Ploughs	70,196	92,465	137,157	24,193	21,010	13,200	16,533	5,268	42,622	14,267
Boats	68	107	131	..	6	75	4	4	42	..

Note—These figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5	1	2	3	4	5
Number.	Nature of occupations.	Males above 15 years of age.			Number.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.			Towns.	Villages.	Total.
1	Total population	40,529	22,672	273,161	17	Agricultural labourers	70	2,500	2,570
2	Occupation specified	18,401	12,216	270,017	18	Pastoral	101	2,438	2,539
3	Agriculture, whether simple or combined.	3,219	115,208	118,427	19	Cooks and other servants	2,774	2,041	4,815
4	Civil administration	3,768	3,501	7,269	20	Water-carriers	945	1,122	2,067
5	Army	3,541	676	4,217	21	Sweepers and scavengers	810	213	1,023
6	Religion	534	4,080	4,614	22	Workers in reed, cane, leaves, straw, &c.	1,265	2,804	4,073
7	Barbers	322	2,605	2,927	23	Workers in leather	41	10	51
8	Other professions	324	715	1,039	24	Shoemakers	674	3,059	3,733
9	Money-lenders, general traders, pedlars, &c.	802	1,498	2,300	25	Workers in wool and pelami	21	169	190
10	Dealers in grain and flour	2,701	6,614	9,315	26	" " silk	20	11	31
11	Corn-grinders, parchers, &c.	192	1,215	1,407	27	" " cotton	978	14,360	15,338
12	Confectioners, grocers, &c.	935	659	1,594	28	" " wood	993	4,188	5,181
13	Carriers and hostmen	2,102	5,609	7,711	29	Potters	105	2,206	2,311
14	Landowners	1,001	51,776	54,777	30	Workers and dealers in gold and silver	453	1,503	1,956
15	Tenants	1,802	51,720	53,522	31	Workers in iron	461	2,178	2,639
16	Joint-cultivators	..	2	2	32	General labourers	2,731	13,371	17,102
					33	Beggars, vagrants, and the like	1,212	7,692	8,904

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other fab- rics.	Paper.	Wood.	Iron.	Brass and copper.	Build- ings.	Dyeing & manu- facturing of dyes.
Number of mills and large factories	..	12,518	441	..	1	2,209	1,887	14	1,420	916
Number of private looms or small works.	100	..	..	..	..	..
Number of workmen { Male In large works. { Female	..	15,421	210	..	2,851	2,079	14	1,110	1,157	..
Number of workmen in small works or independent artisans.	..	10,81,330	83,110	..	6,020	4,03,508	9,84,121	1,650	1,01,240	1,01,100
Value of plant in large works	4,035	..	..	..	..	..
Estimated annual out-turn of all works in rupees.

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-press- ing and refining.	Pashmims and Shawls.	Carpets.	Gold, sil- ver, and jewellery.	Other manufac- tures.	Total.
Number of mills and large factories	..	..	..	..	..	..	1	2
Number of private looms or small works.	4,450	2,013	1,705	..	4	1,376	5,711	34,203
Number of workmen { Male In large works. { Female	..	..	..	..	..	..	510	640
Number of workmen in small works or independent arti-ans.	5,421	2,499	2,058	..	9	1,804	7,305	45,358
Value of plant in large works	..	..	..	..	..	..	5,85,045	5,01,028
Estimated annual out-turn of all works in rupees.	6,04,201	1,77,093	2,27,011	..	678	15,44,370	15,43,285	69,76,226

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures.

Table No. XXV, showing RIVER TRAFFIC.

1	2	3	4	5	6
Trade.	From To	PRINCIPAL MERCHANDISE CARRIED.	Average duration of voyage in days.		Distance in miles.
			Summer or flood.	Winter or low water.	
Attock	.. Sukkar ..	Ghi. snuff, landans, rice, vinegar, muskets.	20	45	550

NOTE.—These figures are taken from pages 753, 759 of the Famine Report.

Table No. XXVI, showing RETAIL PRICES.

Year.	NUMBER OF PAKS AND POUNDS PER PAK.																				
	Wheat.		Barley.		Green.		Indian corn.		Jowar.		Peas.		Rice (in S. S. S.).		Cotton (in S. S. S.).		Flaxseed.		T. bases.		Total (lb. per S.).
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	%	Ch.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		22
1871-72	29	1	27	8	24	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
1872-73	31	2	27	9	25	8	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
1873-74	33	3	28	10	26	9	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
1874-75	35	4	29	11	27	10	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
1875-76	37	5	30	12	28	11	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
1876-77	39	6	31	13	29	12	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
1877-78	41	7	32	14	30	13	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7
1878-79	43	8	33	15	31	14	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
1879-80	45	9	34	16	32	15	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9
1880-81	47	10	35	17	33	16	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
1881-82	49	11	36	18	34	17	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11
1882-83	51	12	37	19	35	18	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12
1883-84	53	13	38	20	36	19	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13
1884-85	55	14	39	21	37	20	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14
1885-86	57	15	40	22	38	21	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15
1886-87	59	16	41	23	39	22	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16
1887-88	61	17	42	24	40	23	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17
1888-89	63	18	43	25	41	24	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18
1889-90	65	19	44	26	42	25	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19
1890-91	67	20	45	27	43	26	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
1891-92	69	21	46	28	44	27	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21
1892-93	71	22	47	29	45	28	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22
1893-94	73	23	48	30	46	29	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23
1894-95	75	24	49	31	47	30	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24
1895-96	77	25	50	32	48	31	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25
1896-97	79	26	51	33	49	32	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26
1897-98	81	27	52	34	50	33	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27
1898-99	83	28	53	35	51	34	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28
1899-00	85	29	54	36	52	35	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29
1900-01	87	30	55	37	53	36	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30
1901-02	89	31	56	38	54	37	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31
1902-03	91	32	57	39	55	38	32	32	32	32	32	32	32	32	32	32	32	32	32	32	32
1903-04	93	33	58	40	56	39	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33
1904-05	95	34	59	41	57	40	34	34	34	34	34	34	34	34	34	34	34	34	34	34	34
1905-06	97	35	60	42	58	41	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35
1906-07	99	36	61	43	59	42	36	36	36	36	36	36	36	36	36	36	36	36	36	36	36
1907-08	101	37	62	44	60	43	37	37	37	37	37	37	37	37	37	37	37	37	37	37	37
1908-09	103	38	63	45	61	44	38	38	38	38	38	38	38	38	38	38	38	38	38	38	38
1909-10	105	39	64	46	62	45	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39
1910-11	107	40	65	47	63	46	40	40	40	40	40	40	40	40	40	40	40	40	40	40	40
1911-12	109	41	66	48	64	47	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41
1912-13	111	42	67	49	65	48	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42
1913-14	113	43	68	50	66	49	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43
1914-15	115	44	69	51	67	50	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44
1915-16	117	45	70	52	68	51	45	45	45	45	45	45	45	45	45	45	45	45	45	45	4

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR	WAGES OF LABOUR PER DAY.				CARTS PER DAY.		CAMEL PER DAY.		DONKEYS PER COWH PER DAY.		BOATS PER DAY.	
	Skilled.		Unskilled.		Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Highest	Lowest	Highest	Lowest								
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1868-69	0 12 0	0 10 0	0 5 0	0 3 0	2 0 0	0 8 0	0 5 0	0 3 0	5 0 0	0 8 0 to 0 10 0	0 10 0	0 10 0
1870-71	0 12 0	0 8 0	0 5 0	0 2 0	2 0 0	0 8 0	0 5 0	0 3 0	5 0 0	0 8 0 to 0 10 0	0 10 0	0 10 0
1875-76	0 12 0	0 8 0	0 5 0	0 2 0	2 0 0	0 8 0	0 5 0	0 3 0	5 0 0	0 8 0 to 0 10 0	0 10 0	0 10 0
1879-80	0 12 0	0 8 0	0 5 0	0 2 0	2 0 0	0 8 0	0 5 0	0 3 0	5 0 0	0 8 0 to 0 10 0	0 10 0	0 10 0
1880-81	0 12 0	0 8 0	0 5 0	0 2 0	2 0 0	0 8 0	0 5 0	0 3 0	5 0 0	0 8 0 to 0 10 0	0 10 0	0 10 0
1881-82	0 12 0	0 8 0	0 5 0	0 2 0	2 0 0	0 8 0	0 5 0	0 3 0	5 0 0	0 8 0 to 0 10 0	0 10 0	0 10 0

NOTE—These figures are taken from Table No. XLVIII of the Annual Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
YEAR.	Fixed Land Revenue.	Theft and Miscellaneous Revenue.	Tribute.	Local Rates.	Fines.		Stamps.	Total Collections.
					Spirits.	Drugs.		
1868-69	6,70,211	21,011	15,417	1,112	5,756	18,152	72,770	8,28,379
1870-71	6,70,211	21,011	15,417	1,112	5,756	18,152	72,770	8,28,379
1871-72	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1872-73	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1873-74	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1874-75	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1875-76	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1876-77	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1877-78	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1878-79	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1879-80	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1880-81	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379
1881-82	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379

NOTE—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:—
"Civil, Military, Custom and Salt, Excise and Tolls, Post, &c."

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	Fixed Land Revenue (Demand).	Theft and Miscellaneous Revenue (Collection).	MISCELLANEOUS REVENUE				MISCELLANEOUS REVENUE					
			Revenue of Village Panchayats.	Revenue of Village Panchayats.	Revenue of Village Panchayats.	Revenue of Village Panchayats.	Revenue of Village Panchayats.	Revenue of Village Panchayats.	Revenue of Village Panchayats.	Revenue of Village Panchayats.	Revenue of Village Panchayats.	Revenue of Village Panchayats.
1868-69	6,70,211	21,011	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1870-71	6,70,211	21,011	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1871-72	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1872-73	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1873-74	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1874-75	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1875-76	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1876-77	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1877-78	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1878-79	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1879-80	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1880-81	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379
1881-82	6,81,712	4,179	15,417	1,112	5,756	18,152	72,770	8,28,379	8,28,379	8,28,379	8,28,379	8,28,379

NOTE—These figures are taken from Tables No. 1 and 11 of the Revenue Report.

Rawalpindi District.]

Table No. XXX, showing ASSIGNED LAND REVENUE.

Rawalpindi District. I

Table No. XXX, showing ASSIGNED LAND AND REVENUE.

1	2	3	4	5	6	7	8	9	10	11				
TAHSIL.	TOTAL AREA AND REVENUE ASSIGNED.								PERIOD OF ASSIGNMENT.					
	Whole Villages.		Fractional parts of Villages.		Plots.		Total.		In perpetuity.					
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.				
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.				
Rawalpindi	21,452	6,215	6,952	1,205	1,705	4,355	8,120	1,551	11,713	6,496				
Gujar Khan	600	700	782	680	208	208	1,551	1,551	2,153	204				
Attock	6,412	2,102	11,133	4,12	401	2,913	17,912	10,12	4,887	4,753				
Kahuta	1,118	849	2,028	1,710	258	1,455	8,814	4,622	6,233	2,128				
Murree	1,095	315	31,058	3,910	622	327	7,390	6,147	27,949	1,081				
Pindigheb	2,709	792	21,970	4,652	605	1,871	2,199	6,1	29,676	4,932				
Patahjang	9,413					1,127								
Total District	44,101	11,260	80,870	10,598	4,000	13,805	21,03	4,554	78,764	19,831				
TAHSIL.	PERIOD OF ASSIGNMENT—Concluded.								No. of ASSIGNEES.					
	For one life.		For more lives than one.		During maintenance of Establishment.		Pending orders of Government.							
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more lives than one.	During maintenance.	Pending orders.	TOTAL.
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more lives than one.	During maintenance.	Pending orders.	TOTAL.
Rawalpindi	11,830	2,181	967	377	6,371	1,764			85	423		44		502
Gujar Khan	744	1,118	600	663	45	37			15	84		4		54
Attock	6,614	4,481	6,735	1,235	80	50			51	164		23		237
Kahuta	173	1,165	914	620	175	83			14	107		8		149
Murree	4,531	4,719	511	421	109	70			16	51		12		68
Pindigheb	5,012	939		442	977	253			40	73		5		107
Patahjang									26	73		2		196
Total District	29,205	15,634	14,352	4,127	6,709	2,262			196	837	127	63		1,243

Total District ... 29,205 15,634 14,352 4,127 6,709 2,262

NOTE.—These figures are taken from Table No. XII of the Revenue Report of 1881-82.

REMISSIONS

NOTE.—These figures are taken from Table No. XII of the Revenue Report of 1881-82.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR.	Balances of land revenue in rupees.		Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takavi advances in rupees.
	Fixed revenue.	Fluctuating and miscellaneous revenue.		
1898-99	280	..	..	300
1899-79	79	..	..	3,225
1870-71	93	..	..	970
1871-72	8	..	..	1,290
1872-73	..	..	..	1,910
1873-74	..	..	..	2,320
1874-75	..	..	..	1,700
1875-76	..	..	..	5,260
1876-77	..	..	..	2,165
1877-78	..	..	..	1,935
1878-79	..	..	..	1,750
1879-80	..	..	..	500
1880-81	..	..	..	500
1881-82	..	..	..	3,520

NOTE.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10
YEAR	SALES OF LAND						MORTGAGES OF LAND		
	Agriculturists			Non-Agriculturists			Agriculturists		
	No of cases	Area of land in acres	Purchase money	No of cases	Area of land in acres	Purchase money	No of cases	Area of land in acres	Mortgage money
DISTRICT FIGURES.									
Total of 6 years—1868 69 to 1873 74	2,822	12,156	3,35,274				1,772	28,725	2,71,833
Total of 4 years—1874 75 to 1877 78	2,101	6,231	2,38,168	1,124	3,009	1,43,290	791	6,880	1,23,391
1878 79	0	2464	86,461	400	1,040	71,401	248	1,782	81,172
1879 80	577	3,644	82,107	374	4,582	62,831	179	1,440	21,681
1880 81	829	1,322	60,631	320	2,061	76,082	78	626	15,518
1881 82	108	731	32,711	51	265	17,585	17	834	8,215
TAHSIL TOTALS FOR 5 YEARS—1877-78 to 1881 82									
Tahsil Rawalpindi	805	2,433	96,080	454	2,941	81,343	173	827	11,674
" Gujjar Khan	404	616	37,132	375	808	61,172	89	306	8,795
" Attock	170	1,978	48,399	117	872	68,402	27	3,401	5,074
" Rahuta	20	878	17,865	29	478	21,773	61	120	4,761
" Murree	220	215	27,133	14	35	1,057	20	16	1,757
" Pindigheb	213	4,052	81,567	225	5,913	76,629	84	1,063	15,003
" Fatahjang	16	580	23,054	128	711	70,231	33	643	11,189
YEAR	11	12	13	14	15	16	17	18	19
	MORTGAGES OF LAND—Continued			REDEMPTIONS OF MORTGAGED LAND					
	Non-Agriculturists			Agriculturists			Non-Agriculturists		
	No of cases	Area of land in acres	Mortgage money	No of cases	Area of land in acres	Mortgage money	No of cases	Area of land in acres	Mortgage money
DISTRICT FIGURES									
Total of 6 years—1868 69 to 1873 74									
Total of 4 years—1874 75 to 1877 78	1,661	21,031	2,03,480	183	467	9,143	710	25,893	1,00,914
1878 79	422	6,631	69,377	7	31	150	0	416	7,205
1879 80	493	5,500	97,037	40	1,123	7,119	77	5,500	18,404
1880 81	203	4,706	70,917	22	207	7,410	23	610	0,059
1881 82	15	442	11,700	3	13	35			
TAHSIL TOTALS FOR 5 YEARS—1877-78 to 1881 82									
Tahsil Rawalpindi	475	7,123	87,102	1	1	60	27	17	0,078
" Gujjar Khan	106	114	10,185	20	141	3,600			
" Attock	276	2,721	70,240	13	303	4,468	15	213	3,102
" Rahuta	24	561	25,000	9	35	6,600	17	165	7,771
" Murree	69	706	9,200	3	11	110		1	572
" Pindigheb	356	14,706	90,000	11	9,300	2,007	67	5,106	14,523
" Fatahjang	13	100	18,000	0	64	1,715	8	617	2,652

No. —These figures are taken from Tables Nos. XXXI and XXXII B of the Revenue Report. No details for transfers by gift, mortgage, or other means, and no figures for redemption are available before 1917. In figures for earlier years include all sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION OF DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	INCOME FROM SALE OF STAMPS				OPERATIONS OF THE REGISTRATION DEPARTMENT							
	Stamp revenue		Net income in Rs.		No of deeds registered				Value of property effected, in Rs.			
	Judicial	Non-judicial	Judicial	Non-judicial	Totalling in movable property.	Totalling in immovable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1877-78	8,887	27,043	88,443	2,210	2,391	171	157	2,629	8,81,717	71,921	1,20,272	10,75,813
1878 79	94,770	31,774	44,409	35,144	2,351	145	110	2,601	9,51,100	17,441	1,52,165	10,60,706
1879 80	1,64,133	34,101	64,167	81,061	2,321	27	128	2,720	10,03,592	10,246	38,453	10,52,291
1880 81	1,53,551	67,018	1,21,402	64,020	2,421	104	104	2,744	14,17,478	29,671	62,082	15,09,231
1881 82	1,43,703	73,821	1,50,026	70,151	2,473	25	105	2,922	12,07,277	17,061	1,84,842	14,21,993

Note.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.

Table No. XXXIII, showing REGISTRATIONS.

1	2	3	4	5	6	7
	Number of Dada registered.					
	1880-81.			1881-82.		
	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar Rawalpindi	15		15	31	4	35
Sub-Registrar Rawalpindi	261	511	1,015	541	464	1,875
" Rawalpindi cantonment	118	80	197	114	97	211
" Attock	175	80	251	201	21	272
" Murree	88	24	112	85	22	107
" Kohat	121	51	175	93	44	137
" Pindi Waba	81	212	293	245	140	403
" Pindi Waba	1	22	23	110	14	124
" Gujar Khan	107	55	162	213	65	298
Total of district	1,200	841	2,744	1,931	951	2,932

Note.—These figures are taken from Table No. 1 of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE.											Total number of licenses.	Total amount of fees.	Number of villages in which licenses granted.
	Class I.				Class II.				Class III.					
	1	2	3	4	1	2	3	4	1	2	3			
	No. 100	No. 200	No. 100	No. 100	No. 7	No. 20	No. 5	No. 10	No. 5	No. 2	No. 1			
1876-77	2	6		19	10	20	70	200	1,121	5,875	14,601	20,122	35,071	1,114
1878-79	2	5	1	10	4	51	121	100	1,222	4,641	15,163	10,577	41,010	..
1880-81	2	4	0	24	15	50	270	100	1,222	4,641	15,163	10,577	28,875	261
1881-82	1	5		15	8	10	177	1,000				1,222	19,165	176
Tahsil details for 1881-82—														
Tahsil Rawalpindi		2		6	4	2	76	215				275	4,820	27
" Gujranwala						1	10	74				105	1,510	10
" Pindigheb						2	10	80				102	1,250	10
" Attock		1		7	1	9	212	100				272	4,145	41
" Kohat					1	1	8	100				100	1,225	15
" Pindi Waba				1	1	12	22	100				202	3,195	45
" Murree	1				1	1	11	101				144	2,135	9
" Rawalpindi cantonments		2		3	1	1	74	25				26	1,625	1

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
YEAR.	FERMENTED LIQUORS.					INTOXICATING DRUGS					EXCISE REVENUE FROM				
	Number of central distilleries.	No. of retail shops.		Consumption in gallons.		No. of retail licensees.	Consumption in pounds.				Fermented liquors.	Drugs.	Total.		
		Country spirits.	Pure liquors.	Home.	Country spirits.		Opium.	Other drugs.	Opium.	Charas.				Shang.	Other drugs.
1877-78	23	28	51	771	3,692	1	2	7	101	10	12	114	35,340	20,780	55,125
1878-79	23	28	39	877	3,709	1	2	7	101	10	12	114	35,340	20,780	55,125
1879-80	23	29	50	1,005	4,811	1	2	7	101	10	12	114	35,340	20,780	55,125
1880-81	23	29	78	1,471	4,508	1	2	7	101	10	12	114	35,340	20,780	55,125
1881-82	23	20	63	1,889	3,897	1	2	7	101	10	12	114	35,340	20,780	55,125
TOTAL	10	142	200	6,307	20,358	35	85	7	1601	1701	741	4	104,565	142,301	246,866
Average	2	28	51	1,261	4,078	7	17	1	320	35	15	91	26,717	28,478	55,195

Note.—These figures are taken from Tables Nos. 1, 11, VIII, IX, X, of the Excise Report.

Table No XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
YEAR.	Annual receipts in rupees			Annual expenditure in rupees						
	Provincial rates.	Miscellaneous.	Total Income.	Establishment.	District post and agriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
1874-75 ..	..	..	45,171	1,281	460	11,312	4,883	..	10,907	37,073
1875-76 ..	..	..	36,712	1,655	2,074	12,174	5,351	120	24,040	46,497
1876-77 ..	..	..	50,111	2,221	800	21,241	16,100	620	23,900	40,862
1877-78 ..	..	..	41,940	3,273	1,118	12,611	10,732	120	16,218	41,409
1878-79 ..	..	..	41,750	2,126	432	12,600	10,807	618	16,074	42,167
1879-80 ..	61,000	2,600	63,600	1,385	978	12,053	12,312	272	20,072	55,032
1880-81 ..	57,150	4,212	61,362	1,210	1,247	12,800	10,850	259	22,704	48,352
1881-82 ..	60,920	1,063	62,983	2,281	2,232	12,023	10,110	400	20,012	47,974

NOTE.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations.
* Excludes District Post.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
YEAR.	HIGH SCHOOLS.						MIDDLE SCHOOLS.					PRIMARY SCHOOLS.								
	English.			Vernacular.			English.		Vernacular.			English.			Vernacular.					
	Government.	Aided.	Government.	Aided.	Government.	Aided.	Government.	Aided.	Government.	Aided.	Government.	Government.	Aided.	Government.	Aided.	Government.	Aided.	Government.	Aided.	Government.
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.

FIGURES FOR BOYS.

1877-78 ..	..	..	1	316	..	..	..	2	173	4	721	..	..	..	40	9,562	2	205	..	..
1878-79 ..	..	..	1	271	..	..	..	2	109	4	642	..	..	..	46	8,271	..	..	..	..
1879-80 ..	..	..	1	9	..	..	..	2	78	4	91	..	..	..	4	605	..	..	..	..
1880-81 ..	..	..	1	4	..	..	..	2	51	4	77	..	..	..	4	709	..	..	..	..
1881-82 ..	..	..	2	15	..	..	..	2	67	4	77	..	..	..	7	902	..	..	..	..

FIGURES FOR GIRLS.

1877-78 ..	..	..	..	..	..	..	..	1	161	5	..	..	..	..	..	..	..	..	..	..
1878-79 ..	..	..	..	..	..	..	..	2	103	..	..	..	..	..	..	..	..	..	..	..
1879-80 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1880-81 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1881-82 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

N. B.—Since 1879-80, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the list of institutions under the term "Middle School of the Education Department", while in institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it; and in Middle Schools, the Primary Department. B. for 1880-81, Branches of Government Schools, if reported on the grant-in-aid system, were classed as Aided Schools; in the returns for 1879-80 and previous years they have been shown as Government Schools. Branches of English Schools, whether grant-in-aid or Aided, have been formerly included amongst Vernacular Schools, and are now returned as English Schools. None of the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Aided Schools are not included in the returns.
(2). Includes scholars in both the Middle and Primary Departments.

Table No. XL, showing CRIMINAL TRIALS.

1		2	3	4	5	6
DETAILS.		1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial	10,901	11,110	14,318	13,460	12,217
	Discharged	3,739	8,467	5,059	6,387	5,203
	Acquitted	1,003	1,696	2,182	1,161	618
	Convicted	5,470	5,322	6,726	5,901	6,021
	Committed or referred	91	61	42	99	67
Cases disposed of.	Summons cases (regular)				3,258	4,160
	" (summary)				1,051	180
	Warrant cases (regular)				1,412	1,769
	" (summary)				272	76
Total cases disposed of		5,735	6,010	6,603	6,023	6,125
Number of persons sentenced to	Death	18	12	7	12	10
	Transportation for life	10	13	6	11	4
	Penal servitude					
	Fine under Rs. 10	1,010	3,763	4,797	4,203	4,554
	" 10 to 50 rupees	714	765	865	900	700
	" 50 to 100 "	10	16	21	56	20
	" 100 to 500 "	9	0	20	12	17
	" 500 to 1,000 "					
	Over 1,000 rupees					
	Imprisonment under 6 months	121	626	741	517	666
	" 6 months to 2 years	185	165	111	170	216
	" over 2 years	21	29	25	15	27
	Whipping	161	217	152	131	89
	Find sureties of the peace	159	81	174	82	103
	Recognition to keep the peace	06	117	64	123	79
	Give sureties for good behaviour	176	161	135	131	219

NOTE.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1882, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	Number of cases inquired into.					Number of persons arrested in 1877-1881.					Number of persons convicted.				
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly	81	27	12	18	18	395	250	144	180	187	278	235	124	301	165
Murder and attempts to murder	29	35	20	21	30	34	51	36	38	51	34	54	18	22	15
Total serious offences against the person	151	160	165	149	178	223	234	228	201	241	155	159	161	160	199
Abduction of married women															
Total serious offences against property	271	298	359	456	661	185	257	370	226	257	122	177	199	107	169
Total minor offences against the person	101	179	171	156	150	200	254	254	220	210	224	223	205	173	184
Cattle theft	16	41	25	41	27	11	23	26	47	25	10	35	20	40	21
Total minor offences against property	711	978	957	803	756	682	729	610	632	638	450	598	682	670	547
Total cognizable offences	1,378	1,797	1,750	1,651	1,809	1,646	1,825	1,738	1,722	1,620	1,242	1,463	1,297	1,372	1,204
Rioting, unlawful assembly, affray	36	23	11	21	15	120	102	38	79	41	107	91	33	64	22
Offences relating to marriage		9	2	4	8		3	2	8	10		3	2	2	4
Total non-cognizable offences	228	187	118	125	129	350	325	172	260	223	264	278	123	168	122
GRAND TOTAL of offences	1,606	1,987	1,868	1,776	1,945	2,005	2,150	1,910	1,982	1,843	1,506	1,741	1,420	1,540	1,326

NOTE.—These figures are taken from Statement A of the Police Report.

Rawalpindi District. 1

Table No. XLII, showing CONVICTS in GAOL.

Kawalpur, D.D.

Table No. XLII, showing *CONVICTS*.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
YEAR.	No in gaol at beginning of the year.		No imprisoned during the year.		Religion of convicts			Previous occupation of male convicts.					
	Males.	Females.	Males.	Females.	Musliman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	719	23	829	27	1,442	137	..	22	..	33	948	..	..
1878-79	824	23	1,179	57	1,713	140	..	23	..	18	1,154	..	..
1879-80	792	34	1,174	28	739	47	..	22	..	15	862	109	16
1880-81	781	17	991	47	561	70	..	22	..	15	315	59	12
1881-82	626	16	1,015	47	623	84	..	22	..	46	483	62	20
YEAR.	15	16	17	18	19	20	21	22	23	24	25	26	
	Length of sentence of convicts.							Previously convicted.			Pecuniary results.		
	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.	
1877-78	541	455	294	150	68	62	15	73	14	6	33,501	2,441	
1878-79	632	521	317	218	82	32	..	65	17	11	43,057	2,706	
1879-80	294	294	112	28	26	20	..	34	4	4	57,080	7,157	
1880-81	235	177	152	33	26	20	..	35	14	7	51,124	5,874	
1881-82	118	150	150	100	81	81	..	37	19	14	49,704	4,219	

XXX, XXXI, and XXXVII of the Administration

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil	Town.	Total population.	Hindus.	Muslims.	Jains.	Muslimans	Other religions	No of occupied houses	Persons per 100 occupied houses
Rawalpindi	Rawalpindi	52,975	23,419	1,019	904	23,604	3,089	8,029	660
Attock	Attock	6,533	3,013	29	..	3,491	..	259	2,582
..	..	4,210	1,223	2	..	2,912	13	718	596
..	..	1,407	775	22	3	455	212	284	517
Murree	Campbellpur	2,439	702	..	2	1,374	411	410	607
..	..	8,583	3,221	20	..	5,342	..	1,517	166
Pindigheb	Pindigheb	4,195	560	..	..	3,635	..	743	565
..	..	4,875	1,527	16	..	3,327	..	687	765
Fatahyang	Fatahyang	..	..	..	..	..	..	..	..

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	Total population by the Census of	Total births registered during the year					Total deaths registered during the year				
		1875	1877.	1878	1879	1880	1881	1877.	1878	1879.	1880.	1881
Rawalpindi ..	{ Males Females	13,787 5,015	374 342	429 371	319 303	354 309	468 454	476 335	1,182 759	1,466 1,137	830 442	125 220

NOTE.—These figures are taken from table No. LVII of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5	6	7
NAME OF MUNICIPALITY.	Rawalpindi	Attock.	Murree	Harro.	Findigheb.	Makhad
Class of Municipality ..	II.	III.	I.	III.	III.	III.
1870-71 ..	33,005	2,361	13,536	4,400	..	..
1871-72 ..	51,452	2,574	16,262	6,858	..	..
1872-73 ..	47,910	2,652	11,323	10,125	..	..
1873-74 ..	43,725	2,706	15,551	8,340	..	..
1874-75 ..	58,606	2,964	17,074	9,003	1,966	2,172
1875-76 ..	51,291	3,080	18,292	8,685	2,015	2,587
1876-77 ..	51,021	3,439	17,221	8,353	2,040	2,795
1877-78 ..	70,402	2,671	13,434	8,376	2,459	3,061
1878-79 ..	57,518	2,494	16,769	10,458	3,788	2,600
1879-80 ..	66,132	2,806	11,506	12,424	4,943	2,648
1880-81 ..	1,05,093	6,673	14,043	17,745	3,735	3,190
1881-82 ..	91,032	6,670	20,720	16,551	3,591	2,531

Table No. XLVI, showing DISTANCES.

[illegible]